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RELIGIOUS.

For the Recorder & Telegraph.

QUESTION ANSWERED.

[*Continued from our last.*]

What is the meaning of Mark 11: 24, "What gs soever ye desire when ye pray, believe ye receive *them*, and ye shall have *them*?"

e distinction between faith built upon Scripture ises and upon other intimations, is well pointed y Dr. Collins, on this text. "Nothing" says he oo big for faith to obtain; but it must have a e to lean upon. And because it is impossible, s point, to be fully satisfied without a divine ion as to things not necessary to salvation, our persuasion can rise no higher, than a full per- that if things of this nature, when we ask them in prayer, are such as are for our good and lory, we shall receive them. The case was e as to those to whom Christ had given power miracles. What they asked of that nature, know that it was the will of God to effect , and they could not, without sin, doubt of it." same purpose Dr. Scott, on Matthew 21: 22, "Our Lord subjoined that they ought not but verily believe, that they should receive ever they asked in prayer. This, too, specially to the case of miracles, but not exclusively. ever a person offers suitable petitions, in a right er, and grounded on God's express promise, he not to doubt of his power and willingness to them."

Saviour having said, (Matthew 18: 18,) what- the church should decide or bind on earth in ormity to his direction, should be bound in heaven, "If two of you shall agree on earth as touching thing that they shall ask, it shall be done for them y Father." Let the majority of the church be ever small, if they proceed by the rule of Christ, waiting God in humble prayer, he will ratify their decisions heaven. In all ages, the church having this prom- , may pray with full assurance of faith, that all its ular gospel proceedings may be confirmed. For re two or three are gathered together, for these im- ant purposes, in the name of Christ, "There," says "am I in the midst of them." Their acts are my their decisions are my will, and shall not fail of full effect.

The faith which receives, without doubting, Scrip- promises, and prays accordingly, is not miracu- because the promise is given, by the ordinary of communicating divine truth; but that faith h arises from special revelation or impression, be miraculous, because the promise is communi- in a supernatural manner.

From the occasion on which the words were spoken, the opinion of the best commentators, and from most natural import of the expressions, it appears our Saviour could have no other faith in view than faith of miracles. Whatsoever things any one of shall desire in prayer, believing, from an extraor- revelation or impression upon his mind, that God out any doubt will perform it, the thing, however or uncommon, shall be done.

This interpretation will be strengthened, by recur- a few other texts. When the disciples had ed of curing the lunatic who had a dumb spirit, at the of the transfiguration, they asked our Lord, why could not cast him out? Matthew 17: 19. His er was, "Because of your unbelief; for if ye have a grain of mustard seed, ye shall say to this tain, Remove hence to yonder place, and it shall e, and nothing shall be impossible unto you." could not be true, unless he had meant the faith iracles. For he asserts that if they had the least ble degree of faith, they could remove the high tain on which he was transfigured, to any distant e; or perform any other extraordinary works. ry Christian has faith, at least in this very small ee; but mountains will not move at his word, and nds many other things utterly impossible. Of the h of miracles he has none; and, therefore, these derful events will not follow his command, or most est prayer.

It is probable when the lunatic was presented to the sciples, the impression necessary to produce belief was made, but their frame of mind was unsuited to the ercise of that unwavering faith. They were therefore ked, by the denial of the power to effect the cure, well as by the sharp reproof of Christ for their un- ef. Thus Peter failed, after our Lord had bidden come to him on the water and he had begun to walk h success. Thus Moses, though he had the express mand of God to bring water out of the rock, and a mise that the miracle should take place, yet spake acted with such a frame of mind, that, notwith- nding the water was produced, he was forbidden for fault to enter the promised land. His crime was, "He believed not to sanctify the Lord before the chil- en of Israel."

On another occasion the Apostles asked our Lord increase their faith. Luke 17: 5. His reply was, "If ye had faith as a grain of mustard seed, ye might to this sycamore tree, be thou plucked up by the ts and be thou planted in the sea, and it should ey you." This will not follow at the command of y Christian who has faith even in a greater degree than "as a grain of mustard seed." It must, therefore, an faith of a particular kind, the faith of miracles.

It is probable the request for an increase of faith was made, on an occasion when they saw the need of miraculous faith, or had been discoursing upon its importance. The verb is in the second indefinite, which might have been rendered, they *had* said, at some past time, not particularly pointed out. So the same tense should have been construed, Luke 9: 46, "Then there a reasoning among them." According to our translation, Jesus took the child and reproved them by at the very time when the reasoning which of them ould be the greatest took place. Whereas it appears Mark 9: 34, that they were reproved in the house Capernaum; but their reasoning took place in the as they came thither. Had the expression in been rendered, "There had arisen," the appar- discrepance would have been avoided.

If our Saviour, in these passages, had not intended miraculous faith, why are his illustrations taken from miraculous events? If he meant ordinary and saving faith, why did he not say, if you have faith as a grain of mustard seed, it will purify your hearts, overcome the world, give you peace in God, joy in the Holy Ghost and an inheritance among them that are sanctified? We can have no better criterion for judging the meaning of words, than the connexion in which they stand

Should any say the expressions are proverbial, and mean something different from what the words, literally import—I answer, there is no appearance of this. Our Lord did not say, you may say to *a* mountain or to *a* sycamine tree, as would have been the proverbial form; but he pointed to the mount of Olives on which they were—to the mount of transfiguration which he had just left,—and to a particular sycamine tree which was growing near them.

Another text which may throw light on the one before us, is James 5:15, "The prayer of faith shall save the sick, and the Lord shall raise him up." Here I suppose the same miraculous faith is spoken of, but under a limitation which makes it applicable to our times, as well as to those of miracles. This sense is happily expressed by Dr. Doddridge. "By the prayer of faith I understand such a faith as is founded on some more than ordinary impression, by which God intimated his intention of working a miracle." In this interpretation Mr. Veal, the continuator of Poole, Lord Barrington, Dr. Scott and others agree. The only difficulty, in the whole passage is, I think, what is meant by anointing the sick with oil. Dr. Collins, Dr. Doddridge & others, think it was used as an appointed signal of miraculous healing, and not as a medicine. Dr. Doddridge goes so far as to suppose it was not used unless the elders felt themselves instigated to do it, by the Spirit, in hope of an extraordinary cure.

It is certain this rite was used from the beginning of miraculous healing, by the Apostles. We read, Mark 6: 13, that when they were first sent out, they "anointed with oil, many that were sick and healed them." Did they do this by divine command, as a symbol of their miraculous power? We have no evidence of such a command. Mark himself, in giving the promise of Christ to enable them to perform miraculous cures, makes no mention of this annointing. His words are, "They shall lay hands on the sick and they shall recover." The Apostles performed their cures by different methods, as seemed to them most proper at the time. To some they only spoke—on some they laid their hands—Paul sent handkerchiefs and aprons from his body—and the shadow of Peter, it seems, cured those upon whom it fell. Anointing with oil might be sometimes used, as well as any of these other modes, without a special command. It is well known that friction with oil, was at that time, much used for those who were sick with the common diseases of the country. What is called, the Methodistic practice was then most in vogue: and oil was an almost constant application. It has continued to be used, in those countries to the present time. The French, when in Egypt, made great use of it for the plague, but not with very flattering success; though Mr. Baldwin, in the same country, had found it to be nearly an infallible remedy.

The Epistle of James was written, according to the best computation, about thirty years after our Lord's ascension. At that time, miracles having become less necessary, had become less frequent. The Apostles themselves were not, at all times, able to heal those for whom they were most nearly concerned. Paul acknowledges this, in his second Epistle to Timothy, by saying, "Trophimus have I left at Miletus, sick."

There is no figure more common, in language, than that which puts the principal or most common part for the whole. Thus bread expresses all kinds of food. What can be more natural, considering these circumstances, than the direction given by James? Is any sick,—let him call for the elders of the church, and let them pray over him, anointing him with oil, making use of the most common remedy; and if God see fit to give the prayer of faith, and, therewith, transfer his healing power, this prayer of faith shall save the sick and the Lord shall raise him up. If his sickness be a punishment for his offences, as was the case with the Corinthians, they shall be forgiven him. If healing power shall not be given, as you must expect in many instances, it will be denied,—you will still have performed the most rational and Christian duty of waiting upon God in prayer, & the use of the most proper means.

It is no objection to this interpretation, that the elders were to anoint in the name of the Lord. For this expression often means no more than to act with a proper regard to his requirement, and with a sense of our dependence upon him. Thus the pious expression of the prophet, "We will walk in the name of the Lord;" and the promises of our Saviour, "Where two or three are gathered together in my name, there am I." "Whosoever shall receive this child, in my name, receiveth me." "Whosoever shall give you a cup of water—in my name,—he shall not lose his reward." If this explanation be just, the direction of James to us, who do not expect miraculous healing, is this. Let the sick person call for the elders of the church, and let them pray over him, making use of the most suitable medicines, with due regard to the commands of God and our dependance upon him; and if it be for his glory and the greatest good, their petitions shall be granted, and the Lord shall raise up the sick, and forgive his sins. An important duty! which never should be forgotten, by the sick, their friends, the elders of the church, or any who can perform the service, when they cannot be obtained.

(*To be Concluded.*)

MASSACHUSETTS DOMESTIC MISSIONARY SOCIETY.

ADDRESS OF REV. MR. HOGE, OF COLUMBUS, OHIO.

At the annual meeting in Boston, the 30th ult.

MR. PRESIDENT,—The spirit of Christianity is a diffusive, a communicative spirit. It diffuses itself every where, in all classes of society, and through all the arrangements and transactions of men; it communicates its light and all its blessings to every region, and to every kindred and language, where it is not resisted: and though resisted and opposed and persecuted, still it labours to spread its influence, and extend its beneficence. Thus it was in the days of our Lord and his Apostles, and their immediate successors, and thus it has been in all ages since, in just proportion to the measure of light and life, under the dispensation of the Spirit, which the church has enjoyed. Indeed, Christianity aims at no less an object then the conversion of the world. The church desires to bring into her bosom all the family of man; and to extend her order and purity and peace through every clime; and for this purpose, her faithful sons and especially her faithful ministers, labour and strive with their prayers and their property, and their talents, and their influence.

We know they shall be successful; for the time shall come when the earth shall be full of the knowledge of the Lord, and peace shall reign universally. And how delightful, Sir, to contemplate the unbounded diffusion, and the blessed consequences of the unbounded diffusion, of pure, uncorrupted Christianity!

The means of accomplishing this great object, when viewed particularly, are numerous, and in some respects various; yet, in relation to their aim and tendency and spirit, they are perfectly uniform. They are appointed by the Head of the Church, and by his blessing they are made successful. The Lord hath given the word, and great has been the company of those who have published it. The Bible, the Church, the Ministry,—by these God has appointed to subject the whole world to the reign of his King, whom he has set on his holy Hill.

In this age, the principle of association has been pressed into the service of religion in a new and very peculiar manner, and gives animation and energy and encouragement to every effort. The Bible is distributed, and it is done by the *Bible Society*; the voice of warning and expostulation and instruction by religious Tracts, reaches the dweling of poverty and affliction & vice, and it is sent by the *Tract Society;* The Missionary goes, bearing the message of love to the destitute in our own land and to the heathen in distant lands, and he is commissioned and sustained by the *Missionary Society.* "Union is strength." The pious and benevolent unite their counsels and influence and property, and they are able to devise and execute the most magnificent plans of benevolence. Let them go on, and increase their union and their effort: They shall prevail; for the Lord of Hosts is with them.

And let it never be though, that there can be opposition or rivalship among these societies. They bear different names indeed, and they propose different methods of accomplishing their grand and uniform object, and they labour in different province of the Redeemer's kingdom; but let it be ever remembered by *them* and by the *world*, that they are engaged in one cause, regard one ultimate end, are of one spirit, and act under the influence of one principle. Foreign Missions and Domestic Missions occupy different fields, but they perform the same labor of love to their fellow men, and bring the increase of glory to the same glorious Saviour; all these fields belong to the one Lord. And they do co-operate: for while the Foreign Missionary Society excites the spirit and kindles the emulation of the Domestic Missionary Society; the latter, by building up the broken walls, and repairing the desolations, and cultivating the wastes, and strengthening the weakness of Zion in our own land, is extending and increasing the truth and power of religion, and the spirit of benevolence at home; and is thus aiding the cause and multiplying the resourses of the former. Let this Society then go forward, and neither restrict nor relax, but extend and invigorate their operations, until this whole region shall be filled with evangelical churches, & until in every church shall be found the able and faithful and successful minister of the new covenant. "There remaineth yet very much land to be possessed."

Sir, this work in which you are engaged, is of vast, inexpressible importance. The salvation of multitudes now living, and of many generations who shall hereafter occupy this land in which your Fathers planted the Church of Christ, & cultivated it with their painful labors, and cherished it with their ardent prayers, and watered it with their affectionate tears, is involved in the diligence and perseverance with which you prosecute the work you have undertaken. If this society, and the Christian public among whom and for whom and by whose aid this Society has its existence and conducts its operations, will rightly consider the connection between the diffusion of real Christianity through all classess and in every section of this community, and the permanence and purity & benignity of the civil & religious institutions of which you boast, neither a disposition nor the means will be wanting, to continue and increase your benevolent exertions.

And forget not that the welfare of our whole nation is to be greatly affected, ultimately and certainly, by your exertions. Survey the vast moral deserts and wildernesses of the South & West, and inquire when and how, and by whom, they are to be subdued and planted and cultivated, that they may be as the garden of the Lord. If they remain in their present state, how long shall our nation's prosperity and union and safety last? What power can resist and throw back the tide of corruption, which may flow thence, and overwhelm all parts of our country?—Strengthen your hands and establish your hearts at home, and go forth thither, and every where, to the help of the Lord, against the mighty.

ADDRESS OF REV. MR. NEWTON, OF MARLBORO', VT.

MR. PRESIDENT,—I rise with diffidence, to second the resolution now under consideration, presented by the gentleman from Connecticut.* It is a cause of regret that so many churches in this commonwealth are without the stated ordinances of the gospel. They are represented in a languishing condition, without Sabbaths and the ordinary means of grace. But it is gratifying to learn that the ministers of Christ are zealously engaged in building up these waste places of Zion. Already to a considerable extent have the Pastors of the churches formed themselves into Societies, in their respective Associations, auxiliary to the Domestic Missionary Society. Much has already been done, and much more is expected from this powerful cooperation of means. Ministers are the organs by which intelligence of the most interesting nature is communicated to the churches. The wants of the destitute are only to be presented in this rich and populous State, and the hearts of the pious and the hands of the liberal are excited to pray fervantly and give abundantly.

In that portion of New-England where God has cast my lot, more than one half of the congregational churches are without ministers. Many of them are few in number and feeble in strength. Some of them are wholly dependent on the charity of the benevolent for the administration of Gospel ordinances. We have an institution similar to yours, called the Vermont Juvenile Missionary Society. This Society has been exceedingly blessed in its operations. Since its organization in 1819, many churches have been formed, and a number of our missionaries have been called from their field to settle as pastors. Almost in every instance, their labours have been attended with a blessing. At the last annual meeting, by a tolerably accurate calculation, it was estimated that during five years past, more than 800 souls had been hopefully awakened and converted by sovereign grace, under the labours and through the instrumentality of our missionaries.

These things I say for your encouragement. It is evident that the great God is engaged in this work of building up the waste places of Zion. I look forward to that eventful day when the desolations of this Commonwealth shall become like the garden of God. When fathers and mothers shall take their sons and their daughters by the hand, and lead them to the house of prayer, "to reverence the sanctuary and to sanctify the Sabbath." When churches shall be planted, and pastors established, in every waste place throughout your borders. I still see your treasury well supplied with funds, and your zeal unabated. Then, sir, permit me affectionately to invite you to cast an eye to the hills and mountains of Vermont, and earnestly to solicit you "to come over into Macedonia and help us."

* Rev. Mr. Robbins, of Enfield.

ADDRESS OF REV. MR. CORNELIUS, OF SALEM.

MR. PRESIDENT,—

In the remarks I have to make, I shall occupy, your attention but a few moments. From the time the Domestic Missionary Society was formed, I have regarded it as closely connected with the prosperity of our churches, and the general interests of religion in the Commonwealth. I shall not undertake to explain the causes of the spectacle which we behold, of fifty broken down and feeble churches in this ancient & highly favoured part of NewEngland. Some of these causes it is well known have been slowly operating for years, and in many instances are to be traced to the tide of error and irreligion which has been flowing in upon us for nearly half a century. What I aim at in the remarks I have to offer, is to present the object of the Society as one which *appeals directly and strongly to the sympathy of the churches, and calls loudly for their more vigorous and general support.*

Let any one, filled with the love of Christ, contemplate the condition of one of these feeble and destitute churches—their house of worship, the monument of better days going to decay; its walls seldom echoing with the voice of praise; and its altars deserted—let him go with his children and sojourn a Sabbath in one of these scenes of desolation, and behold how its sacred rest is violated, how the seeds of vice and impiety are scattered with a more profuse hand on this than on all the other days of the week, and how the influence of evil habits and examples is rapidly sweeping away the little that remains of truth and piety—and, if he have any bowels of mercies will they not be moved? Such scenes made prophets weep, and drew tears from the eyes of Jesus. If the spirit which dwells in us and in our churches, bears any affinity to theirs, we shall weep also.

These weak and decaying churches, it should be remembered, are built upon the same foundation with ourselves;—they form a part of the inheritance purchased by the tears and sacrifices of the fathers of New-England; and they are bound to us by vows which cannot and must not be broken. Wherever Christian benevolence exists, or the sweetly attracting influence of brotherly love warms the heart, they will have an advocate and their claims will be felt. The tears which have been excited this morning by the simple and unadorned statement of their wants, proves how irresistible is the appeal which they make to our sympathy. We have only to reflect that the object of this Society is to repair these desolations of Zion, to lift up the hands which hang down and the feeble knees," and to open afresh the fountains of living water in the desert,—and we shall feel a similar interest in the Society itself.

But our sympathy is not *all* which we owe to these languishing churches. They need our substantial aid, and they must have it. Every one of them must be cherished and strengthened. The Gospel must be preached and its ordinances administered to them all, by faithful pastors, who shall settle among them, & be willing to spend & be spent for their good. In short, they must receive from us that assistance which with the blessing of God will raise them to the condition of well established, flourishing churches.

We are *able* to render them this assistance; it is our *duty* to afford it; and the peace and safety of all our churches require that it should be given. A little reflection will place each of these positions in a clear and convincing light. As to the ability of our churches to afford all the pecuniary aid that is necessary to secure the settlement of a minister in each of these waste places, we need only make a short arithmetical calculation to be satisfied how entirely adequate it is for this purpose. To make this appear, we will suppose that after the poor and destitute churches have done what they can for themselves, it will require, on an average a grant of two hundred dollars a year, to enable each of them to support a minister permanently among them. There are fifty such churches to be assisted. According to this estimate (which is probably larger than it need be) the sum to be raised would be ten thousand dollars. The whole number of Congregational churches in the Commonwealth exceeds four hundred. In consequence of the errors which abound in some of them and the poverty of others, we will suppose that there are only two hundred able and willing to render efficient aid to the funds of your Society. A contribution of fifty dollars a year from each of them, which would be an assessment of probably less than fifty cents, for each communicant, will give you the sum required. And will any one say that there are not this number of churches who are *able* to do this? A little extra labour, or a little self denial would give them the means of doing it, without taking a single cent, either from their income, or from the funds which are appropriatied to other religious charities. I have no hesitation in expressing it as my firm belief, that there are two hundred ministers connected with these churches, each of whom, if he would act as your agent, might bring without difficulty this sum yearly into your treasury; at least, that the united efforts of them all would give an average amount equal to this; and no other object of charity should suffer in consequence of it. We have then the power, and in a subordinate sense *we who are ministers* have it, of affording all the aid which is necessary to place a pastor permanently, in every waste place in the Commonwealth.

Such being the fact, will any one doubt what is our *duty*? We must be dead indeed to every feeling of Christian tenderness, not to see and acknowledge it. What if the case which has been so strikingly, and I had almost said, inimitably described this morning,* of a church on the verge of extinction, were our own! Should we doubt the obligation of our more favored brethren to send us aid? But have we forgotten who has said, "all things whatsoever ye would that men should do unto you, do ye even to them?" We may go to scripture precepts or examples, and we shall meet with but one rule on this subject. All that is sacred in Christian obligation, or dear in Christian hope, calls for the faithful observance of it.

It is moreover an object of charity in which interest and duty go hand in hand. Though something has already been done to promote it, and I bless God that the efforts of its friends are steadily increasing, there is still felt an astonishing degree of apathy. Neither ministers nor churches are awake as they should be, to its importance. We seem to have forgotten that the cause of the Society is identified with the cause of truth and holiness in the commonwealth; and that we have a personal, as well public interest staked upon it. The men of this world might teach us wisdom on this subject. How is it with them, when a country is invaded? Does every man wait till he hears the steps of the invader at his own door, before he rushes forth to meet and repel him? And shall we suffer the territory of Zion to be invaded by a more artful and dreadful foe; shall we see him quietly possessing himself of one post after another, and wait till he has advanced within the limits of our own churches and parishes, before we believe ourselves in danger? Sir, error and irreligion are foes which must be conquered, or they will sooner or later conquer us. Time has been—it may come again—it may be that it has already come—when the churches must make common cause even of separate and local interests. A system of disorganization has been commenced, which will be followed up till every church has been put to the trial of its faith and integrity. It is a day, beyond most others since the settlement of New-England, big with consequences to our churches; and it requires no extraordinary foresight to perceive, that we must stand or fall together. Upon us especially who are ministers, is the responsibility laid, of saying whether the tide of desolation which has begun to beat on some of our churches, shall be rolled back, and the wastes which it has occasioned be repaired; or whether it shall be permitted to rise and swell, till it has overspread the land. Let us not forget that if we do our duty, there is not a destitute church which may not be supplied with a pastor—not a breach but may, with the blessing of God, be healed—and not a soul within our limits, but may statedly hear the Gospel preached. Who of us does not tremble at the thought of being unfaithful to such a trust? Let us then renewedly put our hand to the plough, and solemnly declare that, under God, we will never look back.

ADDRESS OF REV. DR. ELY, OF PHILADELPHIA.

In seconding the motion offered by Rev. Mr. ROBBINS of Connecticut, Dr. Ely felt that the exertions of the feeble churches in this commonwealth to procure for themselves the stated means of grace, deserved our *cordial approbation;* and could he address them personally he would thank them for their care for their own souls, and for their endeavours to secure the salvation of their offspring. The benefit which they do themselves, is grateful to a benevolent mind, and promotes our happiness. He would tender his acknowledgements for their promotion of *his felicity*, in hearing of their temporal and spiritual welfare. He would congratulate them on the honour which accrues to them, when instrumental of building up the kingdom of Immanual, even by the edification of themselves in holiness, through faith, unto eternal life. He would confess his obligations to all who honour the Redeemer whom he loves, and who consent to go to heaven in the only appointed way; for he anticipated an increase of his own endless bliss from meeting them in Paradise.

But how, he inquired, shall this Missionary Society, and this audience express their approbation of the wise and prudent conduct of these ancient and debilitated congregations? Surely as the resolution suggests, we ought to pray for their prosperity; and our prayers should be followed by such activity and charity as evince our sincerity.

He would hope that the clerical members of the Society would not forget, that Christ had commissioned them to be missionaries as well as pastors, so far as circumstances would allow, and that they might do much, by their occasional labours, to rebuild dilapidated portions of the wall of Jerusalem.

It was in his view specially important, that the ministers of the gospel whom he addressed

* Referring to an Address not yet published.

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as fellow labourers, should exert their influence upon young men entering into the ministry of reconciliation, to convince them of the importance of cultivating the waste places which are near us, as well as those which are far off; and to make them willing to endure trials in old settlements, no less than in new countries. Foreign and Domestic Missions should go hand in hand. But if we must give one the preference, he considered it due to the latter; because we seem thus to be acting most nearly in accordance with our Saviour's plan of missionary operations, and in fulfilment of his instructions, that his ministers should preach in his name repentance and remission of sins, *among all nations, beginning at Jerusalem.* Luke xxiv. 47. The *order* of divinely appointed ministrations, seems to be thus described; "ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1. 8. We can set for ourselves no better example for evangelizing the world, than that of Christ and his apostles. We are the Lord's *husbandmen*, whom he has sent into his vineyard; and the best mode of cultivating the whole ground, is to proceed regularly; without passing over any intermediate space and leaving it to be overgrown with weeds, for the sake of digging a little patch here, and another there, in remote corners. The souls of sinners are as precious in Massachusetts as in India; and perhaps the best mode of possessing the whole earth, is to proceed from Zion, in radiating circles. When the nations called reformed, are truly reformed, then the people called Christians will be likely to become Christians indeed, and the knowledge of the Lord will fill all lands.

It is highly important, the speaker thought, that young men of the first order of intellect, education and piety, should be willing to dwell in humble circumstances *in their native land*, for Christ's sake, as well as make sacrifices among the heathen; and he regretted that more could be found to dwell in the Indian wilderness, or to visit Asia and Africa, than to settle in impoverished and feeble congregations in the vicinity of their native towns. Why is it, demanded he, that many would feel contented with coarse fare and a cottage on one of the islands of the Pacific Ocean, who would not dwell in a log house beyond our mountains, that he might preach Christ to the destitute? Possibly the reason might be, that the importance of missions to the heathen is better understood & more deeply realized, than that of maintaining the ministry of peace in one of our poor and dispirited congregations. Possibly, the celebrity attached to foreign enterprises, may have some undue influence even on the minds of men devoted to works of self denial and benevolence. That the fact is so, is to be deplored, whatever may be the cause.

Dr. Ely had heard of some, who had visited the destitute churches of the West, and had, like Noah's dove, returned, because they could not find a resting place for the soles of their feet. But from the experience of the Board of Missions under the care of the General Assembly of the Presbyterian Church, he was confident, that in every case, a minister well qualified by his knowledge, prudence and zeal, would in a short time make way for his own comfortable settlement. It is true he may not get much money; but he will have enough of every thing else; and, if he lives as well as any of his neighbours, ought to be contented and thankful. In too many instances, those have gone forth to the intelligent and enterprising people of our new States, who were not sufficiently endowed with ministerial gifts to find acceptance at home; and they have brought back an unfavorable report. It should be inculcated, therefore, on our young brethren of the best pulpit talents, and of the greatest mental energy, that if they are willing to be good soldiers of Jesus Christ, *they* are the men for our feeble churches, and newly gathered congregations; while men of more moderate abilities will answer for those established churches, which have many other bonds of union and means of self preservation.

I am happy, said the speaker, to have heard these sentiments feelingly and practically illustrated by a brother from New-Hampshire* who preceded me; and let me add, that while the ministers of the gospel exert their influence to supply destitute churches with Pastors whom God shall approve, all classes of Christians ought to come to their aid with such pecuniary assistance as they can afford. The pious people in this beautiful city of Boston, the cradle of American Liberty, and I may add, of the sound theology of the Puritans, which, has been so widely diffused among their descendants, might, in addition to all their other far formed charities, contribute whatever might be necessary, in connexion with the spirited exertions of the feeble churches themselves, and support the preaching of the word in all of them which are now destitute.

In this good work, of raising the pecuniary means of accomplishing charitable enterprises, I am sure that the pious females of this State could accomplish much; for throughout our country, Female Auxiliary Societies are more generally efficient in this matter than even the Parent Associations of males; because the ladies practice the self-denial of collecting their subscription monies *themselves*, while the gentlemen employ *an agent*, who serves for his commissions. If they who are wise enough to secure their own salvation, shall shine as the brightness of the *firmament*; and if they who turn many to righteousness shall shine as the *stars* in that firmament for ever and ever; then I am ready to conclude, that our active and enterprising mothers and sisters, who are aiding every good work in our land, and throughout the world, shall, for their number & ever varied but combining excellencies, be as *the milky way of the new heavens*, reflecting the light of the Lamb in one broad belt of glory.

One thing more, Sir, suffer me to say, and I have done. We are all called to be *labourers together with God;* and ought to be thankful that the Almighty *does not perform all good works by his own immediate and exclusive energy;* that he honors us with an instrumental agency in promoting his great works of love; and hereby makes us partakers of his own sublime and everlasting felicity. Let us arise, therefore, and work cheerfully, diligently, and perseveringly for our Lord and Master, while it is called day; and he who serves him best and loves him most, will be the happiest man through all eternity.

* Rev. Mr. Burt, of Durham, N. H.

MISSIONS.

STATE OF RELIGION IN MALTA.

Extract of a Letter from the Rev. Daniel Temple, *Missionary at Malta, to a friend in Andover.* Communicated for the Recorder & Telegraph.

Malta, March 6, 1825

My dear Friend,—I have often a refreshing recollection of those little meetings at your house, to pray for these desolate regions of the Saviour's dominion, though at present under the control of the cruel god of this world. Superstition reigns here in its utmost rigors. The foundations are out of place. The people need to be taught what are the first principles of the oracles of God, almost as much as Pagans themselves. If you read the history of the darkness that spread over all parts of Europe in the 13th and 14th centuries, you will read a pretty faithful history of the present moral state of Malta. Indeed, it seems to me that the gloom of the dark ages could have been very little deeper than that which we are every day called to contemplate.

A few weeks ago Mrs. Temple and myself had a serious conversation, as we often do, with the young woman, a Maltese, who lives with us. We earnestly recommended her to pray to God in private, and to confess her sins to God, rather than to the Padre.—She replied that she had done so; but that she found it did no good, for she did not know whether God had forgiven her sins or not; but that when she confessed them to the Padre, he always granted her absolution. We then endeavoured to convince her that God alone can grant absolution; and that if the Padre absolved her, and God did not, her soul would be utterly lost. She seemed a little anxious upon this, and said she did not know what to believe; that she was ignorant, and needed instruction, and did not think her Padre would lead her in the wrong way. We were exceedingly grieved to find that all our reasonings did not convince her that she was in a most dangerous error.

This young woman is in the same state as all her countrymen in this respect. They have no idea of offering prayers to God; but to the saints, as mediators with him, & especially to the Virgin Mary. They never confess their sins to God; but to a priest. In fact, the saints, the Virgin, the priests and the Church, are every thing to a Roman Catholic; and God, and Christ, and the Bible, are comparatively nothing. This may seem exceedingly severe and uncharitable; but it is a truth which stares us in the face every day.

About six weeks ago, the Island was suffering with drought. The priests deferred it as long as they tho't prudent; but when they saw the most flattering prospects of approaching rain, they had all the most distinguished of their saints, i. e. their images, taken out of the churches, and borne on the shoulders of porters, in solemn procession through the streets; the faces of the saints elevated towards the heavens, the priests leading, and the people following them, with the loud & reiterated cry, '*misericordia, misericordia, misericordia.*' The rain, through divine mercy, was shortly afterwards granted in abundance, and the poor ignorant people are taught to ascribe this to the interposition of the saints.

There are, however, some luminous spots on this dark and dismal picture. Dr. Naudi, of whom you have often read, has left the Roman Catholic church altogether within a few months past, and I trust is under the guidance of the word and Spirit of God. If you knew all the circumstances, you would be astonished that he could remain in that communion so long. But the world was not created in a day, and a Christian does not advance to perfection at once. It has cost the good Doctor as much to become a Protestant, as it did the Jews, in the time of our Saviour, to become his disciples. They were put out of the synagogues; and he is, for the present, forsaken by all his relations and former friends.

Another interesting circumstance I would mention. A young lawyer called on me last week twice, to converse on the subject of religion,—a very extraordinary thing. He said he was convinced that his own religion, the Catholic, is not the true; and that he was desirous to obtain a religion which would save his soul. I told him that a man might change his religion without making any advances towards the kingdom of heaven, & then endeavoured to show the nature and the necessity of regeneration. He cheerfully assented to all I said, as I founded my remarks on chapter and verse, with the Italian Bible before me. This is more promising than any thing I have before seen in this Island. We see, however, the blossoms of hope one day, and the next day, they are withered, fallen, and blown away. So it may be, perhaps, in this case; but I pray it may not. I am very far, however, from feeling discouraged, and I believe these are also the feelings of my brethren in Syria. I esteem it no ordinary privilege to be allowed to aid in preparing some of the materials for the future house of the Lord in these countries. I have little hope of living to see the building erected,—perhaps not even the foundation laid,—but still I can die with this one consolation, God will surely remember and build up Zion.

From the Connecticut Observer.

DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT.

From the Report for the year ending June, 1817, we find that during that period, 12 missionaries had been employed in the destitute churches in this State. One minister had been settled, through the assistance of the Society—60 had been united to the church, besides some others, of whom the number is not definitely stated. The Report mentions that about 100 had been hopefully converted through the efforts of the missionaries. The Report of 1818 states, that 15 missionaries had been employed—2 ministers settled by the aid of the Society—163 united to the church, and that there had been three revivals, two of them extensive. In 1822, seven churches were assisted—3 ministers were settled over places before desolate—there were 2 revivals in societies where the missionaries laboured—and 56 were united to the church. In 1823, ten missionaries, all local and ordained ministers, were in the employ of the Society. There were 4 revivals, of limited extent, and an addition of 47 to the church, besides several in another town—the number not mentioned. In their Report for that year, the Directors say they are *decided* in the preference of *located* labourers over *itinerant* missionaries.—The Domestic Missionary Society of New-York are now acting on the same principle, in similar circumstances, with great success.

The Report of 1824 mentions 11 missionaries as employed—1 minister settled, by aid of the Society—14 united to the church—3 revivals, the fruit of which was the hopeful conversion of 63 persons—whether they made a profession of their faith, is not stated.

The Reports of 1819, 20, and 21, we have not been able to obtain. It appears, however, from the Report of the present year, that in consequence of assistance from this institution, 13 ministers have been ordained over societies in Connecticut, that were unable, alone, to sustain the expense of the ordinances of the gospel. How many have been induced to profess Christ before men, from a deficiency of documents, we cannot accurately estimate—but shall not probably exceed the truth in stating them at 500. And numbers more, we trust, will be found in heaven, who will ascribe their salvation, so far as dependent on the agency of men, to the efforts of the friends of this Society.

Extract from the Report.

In Darien, there has been a revival of an interesting character. The missionary ordained in that place the last year, writes:—"It was with much trembling and hesitation, I consented to toil in this part of the Lord's vineyard. Although its local situation is inviting, its moral aspect was unsightly. Its hedges were broken down, and its vines trampled upon; their fruit was withered and the leaves thereof dried. The desolations without also were mournful. But a view of the whole field inspired a hope of future good to this people, under the blessing of God. Thus, in a degree, has the providence of God seen already. *We have sowed in tears, and immediately have returned rejoicing, bringing our sheaves with us.* Who ever heard of such a thing—in one day, on the same field, both, to sow and to reap, and to gather into barns! Yet such has been the fact in Darien. God will honour the missionary cause, and encourage the patrons of your Society to continue in well doing. True, the work has not been great, compared with many other revivals. But every drop in his place is considered a fountain."

During alternate hope and fear for two months, the work was delayed. But at the first meeting of a Bible Class in October last, the missionary adds, "The room where we were sitting, seemed to be filled with the presence of the Holy Ghost. When the class was dismissed, none left the house. Some wept aloud; others trembled and stood aghast! From this the work spread. Not far from forty have indulged hope, over whom, with few exceptions, we think we have reason to rejoice. Twenty-five were on the first Sabbath in March, with three others by letter, received to our communion—a greater number than had ever before been received at any one time into this church."

MAINE MISSIONARY SOCIETY.

The Maine Missionary Society held its annual meeting in this town on the 22d ult. It appears by the Report of the Trustees, that 31 missionaries have been employed in various destitute parts of this state during the past year. And although there have been under their labors no revivals of religion, remarkable for their extent or number of converts; yet in very many places, something of this nature has been witnessed and experienced, which should call forth and stimulate the exertions of all those that delight in the prosperity of Zion. From one to two hundred, in the whole, have been thought to become subjects of divine grace, the most of whom have been already added to the churches of Christ.

A Committee with power to sell the lands bequeathed to the Society by the late Dr. John Wingate, have sold of this property to the amount of 350 dollars.—*Brunswick Me Herald.*

REVIVALS.

From the Connecticut Observer.

REVIVAL IN HEBRON, Ct.

Mr. Editor—In the autumn of the year 1822, the members of the church in the First Ecclesiastical Society in Hebron, finding the spirit and power of religion among them apparently declining, convened and appointed a large committee to unite with and assist their then Pastor in visiting all the families belonging to the Society; and they were requested to pray with, and exhort all professors and non-professors to pay greater attention to public worship and spiritual concerns. The duty assigned to this committee was in a good degree faithfully discharged, and with some apparent good effect. And during the winter of 1823-4, a revival of religion in one section of the Society became apparent. To this part of the Society, though remote from the centre, special and unremitted attention was paid by the then Pastor and some of the brethren of the church; and in May, 1824, seven hopeful converts publicly professed their faith in Jesus, and were admitted into the church. Several others, not within the limits of the Society, were also the subjects of this good work. Christians thanked God and took courage. Strong expectations were expressed, and more frequent and ardent prayers offered, by professing Christians, for a more extensive shower of divine grace; but no special tokens, except in the feelings of Christians, became visible till some time in November last, when a more interesting attention to religion began manifestly to appear.—Conference meetings were more fully and frequently attended, and in December following, were established in all parts of the Society. And notwithstanding many of the youth were in various ways diverted from attending those meetings; still the Lord inclined the hearts of so many of different ages and sexes to attend, that they were often filled to overflowing. At a house where a prayer meeting was held weekly, it was soon found expedient to devote a separate room to the exclusive use of anxious inquirers, where they were attended by their minister and teacher. These meetings were all continued till about the middle of April last, when some of them were discontinued; but there is still remaining a spirit of prayer and great attention to public worship.

The work has been constantly and successfully carried on; though the principal agent, under God, has been as constantly, but unsuccessfully, opposed. Various have been the forms under which this opposition has been pursued. The effect has been to increase the prayers and strengthen the faith of believers, to confirm the obstinate in their course—and probably to hinder some wavering souls from coming into the kingdom of Christ. We have abundant cause to sing of mercy and of judgment. Some who were the subjects of a glorious work of grace bestowed on the people of this Society seven years before, and who have ever since lived in hope and fear, were in this revival revived; and they, with several new converts, in the fore part of the month of April last, expressed a desire to make a public profession of religion and be admitted into the church. This joyful era had been anticipated, and a committee appointed by the church to unite with the deacons, in conversing with and examining persons of this class. On the Sabbath of the 18th of April, a number were proposed to become members of the church, and it was unanimously agreed to invite the Rev. Dr. Bassett, late Pastor of the said church, to visit them, and officiate in the admission of members and administration of the Lord's Supper, at such time as he should appoint. The invitation was given, and kindly accepted, and he appointed the Sabbath of the 29th of May for the above purpose; and accordingly on that day, he met his former congregation, and a numerous audience, in the place where he had constantly performed divine service for thirty years before his dismissal in September 1824. It was a cordial meeting, and a day that will long be remembered with gratitude by minister and people. Twenty-five were admitted into the church, and twenty-five adults and children were baptized, and the Sacrament of the Lord's Supper administered. Besides those admitted, two were providentially prevented by sickness; and a number more subjects of the revival, it is hoped and believed, will soon confess Christ before men.

"*Paul returned from Derbe, confirming the souls of the disciples, and exhorting them to continue in the faith.*"

REVIVAL IN MOUNT MORRIS, N. Y.

The Rev. B. F. Pratt, one of the missionaries of U. D. M. Society, stationed at Mount Morris, (Livingston county) in a letter to the Corresponding Secretary of the Young Men's Missionary Society of this city, dated January 10th, after a general view of the present state of his congregation, proceeds to give the following account of a revival of religion which has taken place since he entered upon this field of labour:

In the month of October, 1821, conclusive evidence was afforded of the special influences of the Holy Spirit. The deep solemnity, which then appeared so evident, had been increasing for several weeks. Meetings now became more frequent, and crowded. About the 1st of November the work assumed a still more interesting appearance. Among the members of the church "*there were great searchings of heart.*" The question, whether they had been born again, came to their minds with irresistible force; the importance of settling it on the ground of good substantial wisdom was clearly seen. As if the midnight alarm had been given, all appeared to arise and trim their lamps. Many, on reviewing their lives, taking into consideration their backslidings, the cold indifference with which they had treated the Saviour and his religion, the unconcern they had manifested for the salvation of sinners, who were living under the awful curse of Jehovah's violated law; began to be under serious apprehensions that their faith had been entirely dead, and their former religious experience a delusive dream. The word of God was to them like the fire and the hammer. They felt its power. For several days some were in deep distress, and almost ready to yield to the fear that they were irrecoverably lost. But peace, at length, was given, and the joy of salvation was restored. Now all bitterness towards others was lost, and every difficulty removed. The love of Jesus obtained an ascendency in their hearts, and they found from experience how good it is for brethren to *dwell and pray and labor together in unity.* They remembered their first love, performed their first work, and the spirit of animosity lost its dominion. But while in the thronged assembly, the countenances of Christians beamed with heavenly light, the heads of many were bowed down—their hearts sunk under a load of conscious guilt, and in fearful apprehension of the wrath to come. Although the house was so crowded that many were obliged to stand during the whole of the exercises, yet all was silent as the house of death. This silence was broken only by the voice of the speaker, or the sobs and sighs of those who felt as if they were arraigned, in all their sins, before a God of infinite holiness. For two or three Sabbaths, it was almost impracticable to praise the Lord in the sacred songs of his temple, so many of the singers were in such deep distress in view of their sinfulness and of the danger to which they were exposed.

On Monday, P. M. November 5th, the first anxious meeting was held. About twenty-five persons attended, who appeared to have a distinct view of their danger as sinners against God.—There was no effort made to produce an impression that this was a mistaken notion. Their danger was exhibited as a truth plainly taught in God's word. But in connexion with this they were exhorted to believe on the Lord Jesus Christ, who is exalted to give repentance and forgiveness of sins. The meeting closed, but they seemed reluctant to depart; they went, and it was evident they felt as if they were going to destruction.

The number who attended these meetings increased for the space of two or three weeks, when there were nearly sixty. Then the Lord, by his Spirit, as we hope and believe, began to set them free from the bondage of sin, and to bring them into the liberty of the Gospel. They found peace through the blood of the cross. Thus the work advanced, and the commencement of the following year (1822) found us in the midst of an interesting revival.

On the first Sabbath in February, 68 united with the church on examination. Since I commenced labouring with this people nearly one hundred have been added to this church—more than eighty as the fruits of the revival. Before this accession there were about forty members only.

Many interesting particulars might be mentioned relating to this revival; but they would swell my report to an undue length. *N. Y. Obs.*

SABBATH SCHOOLS.

IN CONNECTICUT.

The late Report of the Newhaven Sabbath School says, A teacher attending somewhat critically with her class to the sixth chapter of Genesis, inquired of a little girl about 8 years of age, what meaning she affixed to the last clause of the following verse. "And the Lord said, My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." Did she think that God there intimated a design to shorten man's life, and that ever after, it would be limited to that period? She very promptly replied "No, but supposed so many years would pass before the deluge, and mankind then living, would have such a space for repentance." Being asked why such was her opinion, she said "she had noticed that there were instances of persons living longer after the deluge." Her teacher who had not discovered this to be the meaning until paying some attention to the verse the week previous, was surprised and gratified at the discernment manifested.

The Report of the Colchester Sabbath School says, "We have reason to believe that the school has been instrumental in effecting much good. The late revival apparently commenced among the teachers & scholars—14 teachers and 6 scholars have made a public profession of religion since their connexion with the school.

The Report of the Suffield Sabbath School says, "Since the establishment of the Sabbath School, *all* the present teachers but one, have become hopefully pious.

It is ascertained also, that one female scholar indulges a hope, who dates her first serious impressions from the instructions of the Sabbath School.

Another interesting female scholar who died at the age of 7 or 8, was found repeating several hymns and texts of scripture on her death bed, which she had committed to memory at the Sabbath School. She also mentioned some parts of the occasional addresses of the superintendent that were impressed on her mind. When informed of her danger, she expressed resignation and a lively hope in Christ. She also manifested an anxious concern for others that they might become Christians. The Baptist school in this town is larger than this, the number of scholars is about 100; the superintendents have occasionally visited each other's schools and addressed the scholars."

The Report of the Stonington Sabbath School says, "Of a little girl ten years of age, a teacher related the following fact. "In the early part of last spring, during the recess of the Sabbath School, she came to me & said, 'I have longed for the time for the Sabbath school to come, for I have felt myself so great a sinner.' This she said with such earnestness, that the tears stole down her cheeks, and she covered her face with her hands to stifle her sobs. Thinking that perhaps some error she had committed might trouble her, I inquired what particular sin was on her mind. 'O,' says she, 'they are so many I cannot enumerate them, my whole heart is so sinful, every feeling so entirely wrong, that I fear I never can be saved. What shall I do!'

"I found from sabbath to sabbath, she appeared to have the same deep sense of the evil of her heart. I endeavoured to direct her to the Saviour, telling her that he was the friend of every penitent sinner, and especially the friend of children; that he had invited them to come unto him; that he had given them precious promises and blessed them. To every thing said in the Sabbath School of a religious nature, she gives the greatest attention.

"Her conscience appears remarkably tender, and her whole conduct and conversation evince a heart renewed in its spirit and temper. Not long since I asked her to give me the evidences of a change of heart; she quickly replied, 'a deep sense of, and a sorrow for sin I think is one.' I inquired what else; she replied, 'love to God, to his people, to his word, and to his ordinances.' 'And do you, M——, feel this?' 'I sometimes hope I do; but I am the most wicked person in the world—but I try to pray.' I am informed that she makes a practice of secret prayer three times a day. She observed at the last Sabbath School that she was anxious to see her mother, (from whom she has been some time absent) that she might atone for past neglect, by her future conduct. And yet I am told by those acquainted with her, that in all her conduct towards her mother she is uniformly dutiful and kind. Indeed her present amiable deportment, her tender pious feelings, interest me very much, are a source of great pleasure, and I sometimes hope of profit. I think she is a lamb of the Saviour's fold."

The Report of the Somers Sunday School says, "About 11 teachers and 65 scholars have made a public profession of religion, since their connexion with this school."

It should be remarked, in a way of explanation, that an extensive revival of religion has been enjoyed in this town within the past 3 years.

The Report of the Hampton Sabbath School says, "Four teachers and 1 scholar have made a profession of religion since their connexion with the school."

SABBATH SCHOOL BLESSINGS.

Mr. Editor.—Sir, by inserting the following communication you will oblige a subscriber, and it may prove the utility of Sabbath Schools.

In the town of —— resided Mr. G. a young man of respectable family, (and as the world calls it) of promising appearances. Having established himself in trade, he married an amiable & pious lady, with whom he lived in the greatest harmony, although he was not a man of religious character, and was addicted to the degrading vice of profanity. He often received reproof from his amiable companion, which was administered in so gentle a manner as not to give offence, he was urged by all the entreaties of love, to abandon so heinous a vice, but all to no purpose. But as it frequently happens that great effects result from small causes, so was Mr. G. constrained to abandon profanity by admonition coming from a source whence he little expected it. In the spring of 1822, a Sabbath School was established in his vicinity, to which his lovely little girl, six years of age, attended, at the desire of her mother, though contrary to the wishes of the father, who often ridiculed Sabbath Schools, saying they were only designed for children who could receive instruction in no other manner, and to keep unruly boys from strolling the streets on the Sabbath. At the School she had learned, among other things, the Commandments; and her Teacher often explained them to her, in a manner level to her capacity. He had explained to her the nature of profane swearing, informing her that it was not only a great sin against God, but that it was not becoming a gentleman's character. One day at home, hearing her father swear, she ran to her mother saying "*Ma! ma! pa* is not a gentleman because he swears. And it is a sin too *ma!* and I wish you would ask him to leave it off." Mr. G. overheard this, was so forcibly struck by the expression of the little child, that he resolved from that time to forsake profaning the holy name of God; and it so wrought upon his conscience, as to bring him under conviction, and in a short time to a knowledge of that Saviour whom to know aright is life eternal. He is now a worthy member of the church. No more unhallowed oaths are heard in his dwelling, but the morning and evening oblations are offered upon the family altar, in which, he frequently implores the divine blessing upon Sabbath schools, to which, through the blessing of God, he ascribes his conversion.

[N. H. Rep.

RECORDER & TELEGRAPH.

BOSTON, JULY 15, 1825.

STATE OF RELIGION IN MASSACHUSETTS.

[*Concluded from our last.*]

Suffolk Association.—In this Association God has not left himself entirely without witness. A few of the churches have enjoyed seasons of special refreshing, and most of them can say with peculiar appropriateness, Hitherto hath the Lord helped us. The Monthly Concert and Sabbath Schools are uniformly encouraged, and with very few exceptions, Bible Classes have been introduced.—The Old South Church in Boston has received into communion during the year, 43 individuals, 13 by certificate, and 30 by profession. The whole number of communicants is about four hundred; though, in consequence of remissness in keeping the records of some former years, the *exact* number is not known. The Bible Class embraces 175 members.—Park Street Church contains at present 389 communicants. Eighteen have been added during the year, and notwithstanding the absence of the stated pastor the congregation has not at all diminished.—The church worshipping in Essex Street, under the pastoral care of Rev. Mr. Green, contains 131 members; of which 44 have been admitted during the past year. The congregation is large, and fast increasing.—The Mission House church, under the pastoral care of Rev. Mr. Jenks, embraces 28 members. Several have been added during the past year, and there are now some inquirers.—At the Chapel in Charter Street, public worship has been kept up on the Sabbath, through the year; and generally a third service in the evening. Among the people who usually worship at this place, there have been many instances of seriousness; and a few, it is hoped, of conversion. Cases of real penitence are also believed to have occurred at the Penitent Female's Refuge, in the same vicinity.—A new and commodious house of worship is now erecting in Hanover Street, by the benefactions of individuals connected with the existing Orthodox Societies; and a church will be organized soon.—The church in South Boston, of which Rev. Mr. Hawes is pastor, was organized Dec. 10, 1823, consisting of 13 members. It now contains 28 members.—The church in Charlestown, under the pastoral charge of Rev. Mr. Fay, has enjoyed a great degree of harmony, and at least the ordinary tokens of divine favor. It consists of about 300 members; of which 13 have been admitted the past year.—The church in Dedham, which by a decision of the Supreme Court was a few years since deprived of its funds, &c. embraces about 200 members. The number at the time of the separation, was about 100.

The church in Medford was established, Oct. 22, 1823; since which time the number of signers to the Society has more than doubled. The church also has received considerable accessions; and now contains 41 members.—To the second church in Waltham, 9 individuals have been added during the year. There have been some very encouraging appearances in the congregation within a few months.—The first church in Newton contains about 100 members—from the second no report was communicated.

The number of churches composing this Association is 13; all of which are supplied with pastors. The number of communicants exceeds 1700. One hundred and seventy eight are reported as added the past year.

Union Association.—This Association includes eleven churches. The events of the year respecting them, afford occasion both for humility and rejoicing. In some Societies unhappy divisions have existed, which however are now generally healed. The enemies of the cross have made great and unprecedented efforts. God has caused the churches to feel their dependence on his own almighty arm. The Monthly Concert, Sabbath Schools, and Bible Classes, are maintained in almost every Society connected with the Association. In Braintree, North Bridgewater, and the 2nd parish of Randolph, there has existed some special attention to religion. In Abington and East[on] revivals have been enjoyed; as the fruits of which are reckoned in the former place, about 50 converts, and a still greater number in the latter. What is very remarkable concerning the revival in Easton—it commenced, so far as is known, among the impenitent. Christians could scarcely believe it, when they were told that hardened sinners at the Forge were weeping under a sense of their sins. Yet such was the fact.

Old Colony Association.—The state of religion in this Association is represented, in general, to be prosperous. Sunday Schools and Bible Classes have been generally instituted, and are found to produce a happy effect. Missions excite more interest than formerly, and receive a greater degree of patronage. The number of pastors belonging to the Association, is 11. One church is vacant,—their pastor having been, within the past year, removed from them by death. The whole number of communicants is 1276; of which 450 are males. About 50 persons have been admitted to communion during the year, & 15 have received dismission.

Haverhill Association.—The Haverhill Association embraces 9 churches and 7 pastors. Harmony of sentiment has very generally prevailed during the year. Public worship has been attended much as usual. Sabbath Schools and Bible Classes have received a good degree of attention;—yet has it been a season of general coldness in religion, which cannot be too deeply lamented. Very recently, however, some tokens

good have appeared in different places; and Christians are praying that their faint hopes may soon be realized in the abundant out-pouring of the Holy Spirit.

GENERAL ASSOCIATION OF CONNECTICUT.

As a general remark, the past year with the Connecticut churches, has been a season of more than usual apathy and coldness in respect to religion. Intemperance and Sabbath-breaking are increasing evils. In some Societies, error of sentiment has made unhappy inroads. Death has taken from their respective spheres of usefulness, no less than 8 clergymen, who had been connected with this Association.—Yet there are many things to relieve this gloomy picture. The effects of former revivals are visible and cheering. Sabbath Schools, Bible Classes, the Monthly Concert, and religious meetings, continue to receive encouragement. Missionary efforts are not diminished. A few new Societies have been formed, chiefly by the aid of the Connecticut Domestic Missionary Society. [*See Opposite Page.*] The Foreign Mission School at Cornwall contains 35 students, from 13 different nations. In Yale College an unusual degree of interest has been felt of late in the concerns of religion; and several instances of hopeful conversion have occurred.—A precious revival has been enjoyed in the town of Harwinton; as the fruits of which about 150 have been received into communion. Sixteen other towns have experienced the same blessing, in a greater or less degree. In several places, revivals have recently commenced.

GENERAL CONVENTION OF VERMONT.

The State of Vermont contains 147 towns, and about 240,000 inhabitants. The whole number of Congregational and Presbyterian churches, is 176. There are 12 Associations; 80 settled ministers; and 48 unsettled. The efforts of the Juvenile Missionary Society have been productive of incalculable good. In Westminster, East Parish, a revival has resulted in the hopeful conversion of not far from 100 individuals. In Stratton, 50 are reckoned among the fruits of a revival; making, with those before regarded as pious, more than *one third* of all the inhabitants. In Wardsboro,' 35 are reckoned among the fruits of a revival; in Monkton 60; in Weston 80; of which 34 have been admitted to communion; in Jericho 100; in Coventry 60. Other towns have enjoyed similar blessings.

[Circumstances prevented us from preserving a particular account of the state of religion in New-Hampshire and Rhode Island. Our impression however is, that there has been less to encourage the friends of religion, than in some former years. In the East Parish of Londonderry, N. H. a revival succeeded the meeting of General Association in September last, and has resulted in many happy fruits. Also in Hollis, Henniker, Plainfield, Cornish and Thornton, revivals have been enjoyed. One third of the students in Dartmouth College give evidence of piety. A State Sabbath School Union and a Bible Knowledge Society have been formed in New-Hampshire, within the past year, which promise much good.]

PRESBYTERIAN CHURCH.

It was stated by the Rev. Dr. Ely, one of the Delegates from the General Assembly of the Presbyterian Church, that the body which he and his colleague, (Rev. James Hoge, of Columbus, Ohio,) represented, comprises at the present time *fourteen* Synods, each of which, on an average, has greater territorial limits than the Commonwealth of Massachusetts. These Synods comprehend *eighty-one* Presbyteries; each of which consists of one ruling elder from each congregation within certain Presbyterial limits, together with all the ordained ministers resident in the same. In all these Presbyteries united, there are now living, according to the statistical returns of the two last years, *one thousand and eighty eight Ministers of the gospel.* In the year preceding May last, *twenty* Presbyterian clergymen departed this life. The *Licentiates* of the Presbyterian Church are 175, and *Candidates* for license 200. *Eighteen hundred sixty-six churches* and about 118,000 communicants have been actually returned; but several Presbyteries have made no returns; and at the lowest calculation, there are now two thousand churches and 150,000 communicants under the spiritual care of the Assembly. The number of communicants added in the two last years, according to actual returns, exceeded [illegible],000; the adults baptized in the same time exceeded [illegible]000; and the infants baptized were a little more than [illegible],000.

The Board of Education under the care of the Presbyterian Assembly, either directly or by its auxiliaries, collected and expended $14,000 last year, in aiding 125 indigent young men in pursuing their studies with a view to the Christian ministry; and in the year preceding the last, it expended $10,000, for the same object. During the last year, about $12,000 were given towards the foundation of scholarships in the Theological Seminary at Princeton; and about $20,000 for the establishment of professorships. In this Seminary there are 110 pupils; at Auburn, in N. Y. about 30; at Hampden Sidney in Va. about 10; and in Maryville in Tenn. about 15; making in all, 165 students in Theological Schools connected with the Presbyterian Church. Nearly one half of the churches under the care of the Assembly, are now vacant, and Societies in that connection are likely to multiply more rapidly than their licentiates.

The Board of Missions under the care of the Assembly, has at its disposal annually $5000 or nearly that sum, and last year employed *fifty-four* missionaries, in the western country principally, for different periods, which together would be equal to 168 months; or to the labours of one missionary for *fourteen years.* Last year ten new churches were formed, and several pastors settled, through the influence of this Board. The principal field of its labours in former years was the western part of the State of New-York, where the Assembly now has two Synods, in a region of country which thirty years ago contained only 2000 inhabitants. By the last census the population was shown to be upwards of 500,000. The *South and West* now claim the principal missionary labours of the Assembly; and owing to the error and vice which are common to every part of our country, the Assembly has occasion to deplore nothing so much as its inability to supply the rapidly increasing Presbyterian population of the great valley of the Mississippi, with well educated, pious and zealous pastors.

The reasonableness of distressing apprehensions on this subject, is in some measure apparent from the foregoing statements. Add to these, that in the states of Missouri and Illinois, amidst a population of 160,000 persons, and in a territory 500 miles square, the Assembly have already *eighteen churches,* and only seven ordained ministers, with one licentiate; that in the states of Mississippi and Louisiana, amidst a population of 230,000, they have only eleven ministers of the gospel; and that the territorial limits of the Presbytery of Missisippi, comprehending a part of Florida, a part of Alabama, Mississippi, Louisiana, Arkansas, and the Western Territory of the Louisiana purchase, include as many square miles as all the original thirteen United States of America. The faithful ministers now wanted by the General Assembly for their destitute churches, are not less than 4000; and there is no probability that in five years, more than 500 will be obtained from among the native sons of that communion. So far as possible, however, to provide for their present and future necessities, the Assembly have resolved to establish a Western Theological Seminary, in addition to the one at Princeton.

THE SABBATH.

The "Weekly Louisiana Gazette," at New Orleans, which has heretofore been published on Monday, is henceforth to be issued on the Sabbath!! *Dedit hanc contagio labem, et dabit in plures.*

But a few weeks since we mentioned the death of 4 promising lads by drowning, at Providence, R. I. It was on the Sabbath, and they had been sailing for amusement.—Still more recently three men were drowned on a Sabbath at Philadelphia; one being upset in a boat, & the other two having been engaged in swimming. Same day, in Philadelphia, a young man was thrown from his gig, and had his leg broken.—On Sunday, 26th ult, was drowned in Penobscot river, by the upsetting of a canoe, Silas Johnson, of Brewer, Me. aged 17.—On Sunday, 3d inst. a boy about 12 years of age, was drowned at Washington, D. C. while bathing in the river.—On Sunday last was drowned in Charles river, at Brighton, while bathing, Mr. Jesse Wentworth, of Ossipee, N. H. aged 22.—That there are more accidents of this kind on the Sabbath than any other day in the week, we have no doubt: and the inference must be, either that there are more exposures on that day than any other,—or else that the righteous God, while he generally reserves the wicked for the day of evil, does sometimes cut them off in the very act of rebellion against him.

An ordinance has passed the Common Council in this city, by which any Religious Society may cause chains to be thrown across the streets along their respective houses of worship, from half past 10 o'clock to half past 11 in the morning, and from a quarter past three in the afternoon, to a quarter past four.—It appears to us, that this ordinance grants no great indulgence to long meetings;—for whatever may be the regulations in respect to the ringing of bells, our meetings do not in fact commence till half past 10 in the morning, and 3 in the afternoon. Of course the chains can be kept up but one hour of the usual time of worship, either part of the day; and those Societies which see fit to worship for a longer time than an hour, must not only be greatly incommoded during the remainder of the service (more, doubtless, than if the chains had never been there) but must go and return from church, both in the morning and afternoon, amid the rattling of carriages, the cracking of whips, and perhaps the loud laugh,—for the benefit of those whose consciences do not permit them to "remember the Sabbath day and keep it holy." On the whole, we do not consider this ordinance of any sort of use, cramped and fettered as it is; neither do we believe that any Society *worshipping more than an hour,* will be at the trouble to put up the chains.

For the Recorder & Telegraph.

A GRIEVOUS THING.

Messrs. Editors,—I was exceedingly grieved on learning, from the newspapers, that General Lafayette on his late tour to Vermont, started from Portland, Maine, with his attendants, at 7 o'clock, *Sabbath morning.* This appeared to be an open violation of the law of God.

No people were ever more highly distinguished by the kindness of God, than the people of these United States; and no people were ever laid under stronger obligations to obey his commands. Had not our fathers obeyed them, their posterity had never been in possession of the blessings which we now enjoy. And if we, as a people, do not *continue* to obey them, we shall look in vain for the continuance of our blessings.

We may glory in our freedom, and build monuments to perpetuate it,—but if we, as a people, publicly disregard divine commands, we shall ere long become a nation of slaves. And among the commands, the public observance of which is essential to the continuance of our blessings, is this: "*Remember the Sabbath day to keep it holy.*" If we give up the observance of this as a holy day, and devote it to purposes of worldly business, or amusements, we undermine the foundation of our distinguished blessings as a people, and prepare to see the downfall of the noble superstructure. The man who shall be instrumental in abolishing in these United States the public and holy observance of the Sabbath, will do an injury to our country which can never be repaired.

On this account I am grieved when I see any *distinguished man* set an example which cannot be followed by the community without lessening their regard for the sacredness of this holy day. The example of distinguished men, especially of distinguished benefactors, will be followed. And it will be followed by many who will not inquire whether it is right or wrong, and who will not examine the influence of their conduct upon the future destinies of men. Hence, upon such men, rests an amazing responsibility; and their example ought ever to accord with the will of God.

That it may thus accord with his will, and ever be followed, is the earnest desire of

A Lover of his Country, and a Friend to Lafayette.

In connexion with these remarks of our correspondent, we beg leave to state a fact, which has given sincere pleasure to the friends of good morals, wherever it has been made known. It respects His Excellency Governor Parris, of Maine. When he found that Gen. Lafayette purposed leaving Portland on the Sabbath, it was signified to the latter, by the Governor's Aids, that *if he would postpone his departure till Monday morning, he* [the Governor] *would gladly accompany him to the limits of the State: but if he should ride on the Sabbath, he could not; neither could he pay him any* PUBLIC *attention on that day.* Here is a fact that deserves to be recorded in letters of gold; and it is the more worthy of such a distinction, because, alas! so many examples of an opposite character have been witnessed of late among men high in office, in various parts of our land, and even in our own beloved Commonwealth. Happy America! when every Ruler shall honor the institutions of religion, from a conscientious regard to their Author, beyond the pomp of any earthly glory.

DEAF AND DUMB.

From the Ninth Report of the American Asylum at Hartford, it appears that the whole number of pupils in the Institution is 71; of which 24 are supported by Massachusetts, and 8 by New Hampshire. The number of *male* pupils connected with the Asylum the past year, though not all at the same time, is 42. Of these, all but five have been employed a few hours daily in learning a trade. The female pupils also devote a certain portion of their time to useful manual employment. The hours of work are so arranged, as not to interfere with the business of instruction. Several very handsome specimens of composition by the pupils are given in the Appendix to the Report; some of which we may hereafter copy.

The Corner Stone of a new building for the accommodation of the Unitarian Theological School at Cambridge, was laid on the 6th inst. This measure was deemed expedient, in order to separate the theological students from their immediate connexion with the under graduates. An "encouraging beginning" has been made in the collection of funds for the completion of the building.

For the Recorder & Telegraph.

Messrs. Editors,—I shall be much disappointed, should Mr. Ellis leave our shores, without preparing a Tract embracing the most important facts he has communicated since his arrival relative to the progress of Christianity in the Society and Sandwich Islands. The testimony of "an eye witness," would do much, very much, both in making known to the friends of missions what abundant blessings have been granted to their humble efforts, & also in convincing gainsayers.

I hope and trust the subject will receive attention from those most interested; and that we shall soon be enabled to say to the enemy of missions, "Please to read that little Tract; and then give me your objections, if any remain, to the work which we think ought to occupy the first place in the efforts of every true disciple of Jesus." W.

From the Genius of Universal Emancipation.

A GLORIOUS ACT OF JUSTICE!

Never, since I assumed the editorial pen, have I had it in my power to furnish an item of intelligence more gratifying, or to record an act of justice more truly magnanimous, than I now have the unspeakable pleasure to notice.

A gentleman, from Virginia, applied at the office of the Baltimore Haytien Emigration Society, on the 24th inst. for information respecting the propriety and practicability of sending a large number of *slaves* to the Republic of Hayti. After he received, from the Agent, a statement of the present situation of things, relative to the emigration of coloured people to that Island, he requested assistance in procuring a vessel for the purpose above mentioned. This was cheerfully complied with; and the next day a contract was closed, with a ship owner, to take out EIGHTY EIGHT SLAVES, all belonging to the gentleman aforesaid, the price of whose passage he pays himself, and for the use of whom, he also purchased Agricultural implements in Baltimore to the value of *one hundred and thirty dollars!*

The Board of Managers of the Colonization Society have given notice that they intend sending out early in the fall, a vessel of emigrants and supplies for the Colony at Liberia. This Colony now contains about 400 inhabitants, and is every way prosperous.

A collection of $40 was taken up in Newburyport, 4th July, in aid of the American Colonization Society, after an Address by the Rev. Samuel P. Williams.

The collection at Concord, N. H. in behalf of the American Colonization Society, July 4th, amounted to $44,58.

The receipts of the Connecticut Missionary Society during the past year, amounted $1360. Expenditures 1670. Now in the treasury, $330.

The receipts into the treasury of the Maine Missionary Society the past year, amount to between $5000 and $6000.

The new meeting house in Marblehead, built of stone, for the Society of which the Rev. Samuel Dana is pastor, is to be dedicated on Wednesday the 20th inst.

The corner stone of a Protestant Episcopal Church was laid in the City of St. Augustine, East Florida, by the Rev. Edward Phillips, on Thursday the 24th ult.

At Gorham, Me. the 4th of July was celebrated by hewing the timber for a house 40 feet by 36, and two stories high, for a Mr. Fulsom, whose dwelling was not long since destroyed by fire. Also, a wood-shed, 34 feet by 16, raised and entirely finished. Also, a barn, 36 feet by 24, was moved and repaired. Corn, potatoes, and a garden were hoed, and an acre or two of grass cut.

Generosity.—General Lafayette has generously transmitted $700 to the widow of the late Capt. Parsons, who was lately accidentally killed at Waterloo in this state, by the bursting of a cannon.—*N. Y. Post.*

SUMMARY.

Hot Weather.—On Sunday last the weather took a hot turn, and the mercury rose, in the course of the day, from 68 degrees of Farenheit to 95, in the shade! The lowest temperature on Monday, was 77—the highest 100, at 3 o'clock, P. M. The lowest temperature on Tuesday was 80—highest 100, at 2 P. M. In the evening a large bank of clouds appeared in the western horizon, accompanied with lightning. It reached the zenith late in the night, but brought no rain. The sky continued generally overcast till half past one on Wednesday, when we were visited by a very refreshing shower of 15 or 20 minutes. Immediately before the shower, the thermometer stood at 89, beyond which it did not rise during the day. Yesterday the heat was comparatively temperate, the mercury ranging between 70 and 80.

We regret to state that a considerable number of of lives have been lost in this city, in consequence of drinking cold water, when excited by heat. We have heard of the following cases, and perhaps there were others: Constant Hopkins, aged about 47—Cornelius Conner, about 35—William Morey,—Bridget Conner, —William Wyer, 28 Benjamin Vincent, Jonathan G Weden, Timothy Kehoe,—Peter Dowdle,—Mary Simpkins, William Quinn,—Federick Major,—John Kist, John Wheaton, ———Montgomery, ——— Hogen, Michael Kaaln, Thomas Tighs & Mrs. Raymond, besides three or four others whose names are not yet ascertained. The whole number of deaths in the city from this cause, is probably not less than TWENTY FIVE! Two also at Lechmere Point in Cambridge, and one from imprudent cold bathing. A Mr. Armitage was drowned near Spectacle Island, in our harbor, on Monday last, while in the water for the same purpose. Funerals for two or three days past have become sadly frequent.

Murder.—We learn that on Tuesday afternoon a murder was committed by a *Mrs. Kent,* on the person of *Margaret Nolen,* in Levrett Court. The blow which caused the death was given with a pair of tongs, just above the left temple, in a quarrel about a bottle of rum. Mrs. Kent was committed to prison on Tuesday evening.—*Boston Gaz.*

An order passed the Common Council of this city on Monday last, authorizing the Treasurer to borrow $120,000, reimbursable out of the present year's taxes.

A resolve was also passed, appropriating $2000 towards filling up the flats west of the Common.

Yellow Fever.—We have just been informed that the yellow fever has made its appearance in New York. [*Med. Int.*

We learn from the Worcester Yeoman, that four men were drowned in a pond in Rutland on the 4th inst. by the upsetting of a boat viz. Dr. How and his brother, a Mr. Ruggles and a Mr. Hamilton.

On Saturday morning last, an iron chest was found by some workmen digging a cellar in New-York,—said to contain $40,000 or $[illegible]0,000.

Last Saturday evening, between 7 and 8 o'clock, Mr. Robertson, of Paris, ascended in a balloon from Castle Garden, N. Y. city. The balloon is 21 feet in diameter, and contains 5875 cubic feet. After about 4 hour's absence Mr. R. returned to the city, having landed on Long Island, 8 miles distant, one hour after he left the Garden.

New Post Offices.—Since the first of January last, no less than 276 new Post Offices have been established.

The President of the United States entered on his 59th year on Monday last.

The claims of American citizens upon the British government for the value of slaves and other property carried off by the British officers during the late war amount to upwards of $1,700,000. The amount allowed and awarded by the commissioners is stated to be about a million and a half of dollars.

The Legislature of Georgia, at its last session, appropriated the sum of 4,000 dollars towards the erection of Monuments, at Savannah, to the memory of Green and Pulaski.

The great timber ship Columbus, on her way from England to St. John, was abandoned at sea, a wreck, on the 17th of May.

Fire.—On the 5th of June, sixteen houses were destroyed by fire at St. Johns, Newfoundland. This is the 5th great fire that place has been visited with.

A forging shop, belonging to the United States establishment in Springfield, was destroyed by fire a short time since—loss estimated at $6 or 7000.

A copper snake has been killed in the vicinity of the Columbia Paper Mill near Washington city, on Sunday morning, 3d inst. about 2 feet 9 inches long, and which contained the astonishing quantity of *sixty-eight young ones,* from one to three and a half inches in length, besides a number of *eggs.*

A few days since a son of Mrs. Roswell Root, of Canandaigua, was killed by being thrown from a horse.

On the 16th May a trading company, consisting of 105 men with 34 wagons and 240 mules, had reached the neighbourhood of Fort Osage, on its way from St. Louis, Missouri, to Santa Fe, New Mexico.

FOREIGN.

LATEST FROM GREECE.

By a Paris paper of June 3rd, received here from Portsmouth, containing private correspondence from Zante to the 2nd May, it appears that after Ibrahim Pacha, the Egyptian chief, had made good his landing at *Modon,* &c. he attempted to penetrate into the Morea, and to take the Greek town of *New Navarin,* where the Greeks had only a garrison of 700 men, which was afterwards reinforced to 1200:—That his assault was accompanied by artillery served by Europeans, and apparatus, directed by foreign Engineers:—But that he there found a Grecian *Bunker Hill;* with this difference, that after two assaults, in two days, in which he was successfully repulsed with immense loss, and a canonade on the third, he was compelled to abandon his design, leaving in one of the assaults, says the letter writer, "at the foot of the ramparts, more than four hundred Egyptians, negroes, and strangers, struggling with death, for the Turks were not able to take away any of their wounded." The second assault was made on *Esther Day,* which the Greeks usually hold as a high holiday.

That on the 23d April, a Grecian force of 8000, under Constantine Botzaris, appeared in the vicinity, and that on the next day, the elder Michelis, whose son had gallantly sacrificed his life in the defence of Navarin, arrived with 3000 warriors from Laconia, in company with other captains, and commands:—And that, in this emergency, the Egyptian commander raised the siege, but the account adds, was not able to escape, being encircled by 17 or 18000 Greeks, who were in communication with a Grecian squadron, under Miaulis, who had landed 500 islanders at Navarin. These were the last advices from the Morea, and are from a Greek source.—The letter writer adds, that a corvette sent from Zante to reconnoitre, had returned, and the Captain reported, that he had seen a combat, in which the Turks had a thousand men killed, and many wounded; although the affair was not general; and that the Greeks continued to harass their invaders. The following are extracts from the letter:—

"The Greek cruisers have made several important captures. The campaign is the last for the Turks. Greece will be free and independent; its future glory is immense.

"The Hellenic Senate, amid the occupations which distract its attention in the south of the Morea, is also occupied without relaxation with the siege of Patras. Count Andri Metaxa, who is at Gastouni, continues to prepare biscuit for a body of 16,000 men, who are in part already assembled in Achaia." [*Centinel.*

An arrival at N. York brings London papers of June 6th, but they furnish no political news.—A Corfu date of May 1, states that Ibrahim Pacha had beheaded all the European officers not taken by the Greeks; for to them he attributes his misfortunes in the Morea. His army is *said* to be reduced to 3000 men, and in a starving condition.

CORONATION OF CHARLES X.

Paris May 31.—The Coronation of His Majesty Charles X. took place at Rheims, the 29th, agreeably to the arrangements made and published, and under the most auspicious circumstances.

The King left Paris the 24th, and arrived the 28th, at the village of Torgeaux, near Rheims, where the Royal Family was assembled, and the arrangements for the Grand Ceremony were completed.

About ten o'clock the King approached the city, attended by the French Cardinals de Clement Tornerre and de Bausset. Prince Talleyrand knocked at the City Gate, and the Mayor having demanded who approached, the Premier Cardinal answered aloud, "Charles X. whom God has given us as king." The gate was then thrown open; and the King entered, followed by the Princes of the blood, &c. &c. all attired in rich mantles, &c. A Procession was then formed to the Cathedral Church. It is unnecessary to describe its magnificence. The solemnities of the sanctuary were numerous and impressive.—We have room only for a few particulars. The Coronation oath was administered by the Archbishop of Rheims, who is, ex officio, the first Duke and Peer of France. The Prelate was seated, and the King, kneeling before him, repeated, in a clear & distinct voice, the following oath:

"I promise in the presence of God, and my people, to support and honor our holy Religion, as is the duty of every Christian King, and the oldest son of the Church; to do justice and right to my subjects, and to govern according to the laws of the kingdom, and the Constitutional Charter—which I swear faithfully to observe. *So help me God and his Holy Word.*"

The King then rose, and afterwards took the oaths as Grand Master of the Orders of the Holy Ghost (by which he swears to live and die in the faith of the Roman Catholic Church) of St. Louis and the Legion of Honor. He was then invested with the massy Crown, &c.

The ceremony of Consecration then took place, conformably to the Mosaic custom, [See Levi. xiii. 10, 11, &c.;] and the holy oil was applied to his head, forehead, breast, shoulders, and armpits, by the Archbishop, the Cardinals assisting in opening apertures in the royal robes to admit the unction.

This ceremony completed, the whole assembled company shouted, "*Long live the king;*" and the doors of the Cathedral being thrown open, the whole was filled by the people, and the walls resounded with their vivas.

The papers mention that on the journey to Rheims, the horses of the royal carriage took fright, and that the King owed his safety to the courage and skill of his coachman and postillion, who kept the animals in the road till they had recovered from the fright and become more gentle.

At Rheims, in France on the 10th of May, from 40 50 persons were killed, while engaged in preparing fire works for the coronation, by an explosion of some powder.

A tremendous fire broke out at Bordeaux on the 2d inst. by which property to the value of four millions of francs was consumed, including 2500 pipes of brandy.

A paragraph in the *Journal Des Debates* under date of Madrid May 12, mentions that the government had decided on sending an expedition of 2500 men to Havana, and that it will sail in five weeks at farthest.

The King of Spain has refused to recognise Mr. Montgomery, our recently appointed Consul at Alicant, in consequence of his having joined the national militia and taken up arms during the struggle of the constitutionalists in that country.

Naval Battle.—By Gibraltar papers just received, it appears that on the 13th May the Colombian armed brig *Vencedor,* with an armament of 14 guns and 160 men, entered into an engagement off Cadiz with the Spanish brig *Primero de Catalana,* and sunk her after an action of ten minutes. Ten or twelve of the crew went to the bottom with her; the rest, about 58, were taken prisoners by the Vencedor, which had not been touched by a single shot. The Colombian privateer *Maria Ysabel* had also taken a Spanish vessel off Cape Trafalgar, the crew and passengers of which had arrived at Gibralter. Four other vessels belonging to Spain had likewise been captured off Malaga by a patriot cruiser.—*N. Y. Statesman.*

LATEST FROM PERU.

Buenos Ayres papers to May 9th, contain a number of bulletins and despatches, detailing the operations of the army under Gen. Sucre, in upper Peru. Gen. Olaneta at our last previous advices continued to support the royal cause in that quarter, notwithstanding reports to the contrary that we have two or three times received. At length, however, it appears, from the documents, that on the 1st of April he was attacked, at the head of 700 men, by Col Medina Celi, and defeated, at Turawla, near Potosi, and Olaneta himself was the first of his army to *bite the dust.* In consequence of this victory, which was decisive, Gen. Sucre, who was at Potosi, April 6, had command of the whole country. He had issued a decree, for the meeting of a general assembly of deputies, to be elected by the juntas of parishes and provinces, which was to be held at Potosi, on the 25th of May. *Bos. Dai. Adv.*

To Correspondents.—We shall be happy to publish the Review of "Everett's Oration at Plymouth," if the author will permit it to lie on our hands a little longer. Other correspondence will be duly attended to.

MARRIAGES.

In Boston, Capt. Charles Bradford to Miss Emeline T. Ingraham; Mr. Wm. S. James to Miss Louisa Gage; Mr. Constant F. Minns to Miss Frances Ann Parker, daughter of the late Mr. Nathaniel P.; Mr. David Mellen to Miss Maria Lock; Mr. Leonard Darling to Miss Jane M. Wheeler; Col. E. G. House to Mrs. Nancy Gray.

In Dorchester, Mr. Charles Tucker, of Milton, to Miss Susan H. Clapp.—In Dedham, Mr. Jarvis Gray to Miss Fanny L. Deane.—In Beverly, Capt. John Sinclair, of Bluehill, Me. to Miss Eliza Haskell.—In Marblehead, Capt. Thomas Meek to Miss Mary Bartlett; Mr. James Gregory to Miss Ruth Gregory.—In Newburyport, Mr. George Rogers, of Boston, to Miss Caroline Frothingham; Mr. Moses Farrington, of Amesbury, to Miss Nancy Coffin Bradbury.—In Boylston, Capt. Josiah Pope, of Sterling, to Miss Lydia Jackson Cotton, eldest daughter of the Rev. Ward C.

DEATHS.

In Boston, Susannah Slade, daughter of Mr. John Beck, aged 4 y. and 5 mo.; Miss Maria Knights, 19, daughter of Mrs. Abigail K.; Mr. Nathan Kenney; Mr. Jacob Francis Lotts; Daniel K. Putnam, son of Mr. Daniel P. 9; Mr. Wm. Rowse, 45; Mr. John Odell, 47, a native of England; Mrs. Emeline Stone, 22; Mr. John Finn, drowned, 51; Mr. Elijah Walker, of Chester, Vt. 43; Margaret Ann Porter, daughter of Mrs. Catharine P. 10; Miss Elizabeth Lincoln, 45; Mrs. Susan, wife of Mr. Timothy Dodd, 40; Mr. Wm. C. Pitman, 40; Mrs. Elizabeth Goodwin, of Hartford, Conn. sister of the late Capt. Ozias G. of this city, 55; Mr. Thomas G. Bangs, printer, 37; Mrs. Sarah White, 56; Joseph Edmund, son of Mr. Wm. W. Bass, 2; Mrs. Olive Averell, 32; Mrs. Amelia Herring, 62; Mr. Rodney Harris, 21; Mr. Frederick W. Major, jun. 21; Mary Fox, daughter of Mr. Patrick F. 2; Lucy A. Lord, 13 mo. child of Mr. Tobias L.; Sarah B. Swift, 5, child of Mr. Henry S.; Mrs. Mary Smith, wife of Mr. Thomas S. 28; Mr. James Ward, 30; Mr. Samuel Waters, 53; Mrs. Martha C. Wyat, 24, wife of Mr. Lot W.; Mr. Wm. Morey, 44; Mr. Jonathan J. Weeden, 38.

Deaths in this city last week 18:—Consumption, 3—Typhus Fever, 2—Drowned, 1—Measles, 2—Accidental, 1—Dropsy, 1—Inflammation in the Bowels, 1—Dropsy in the Brain, 1—Delirium Tremens, 1—Dropsy in the head, 2—Childbed, 1—Liver Complaint, 1—Jaundice, 1.

At Manchester, Lieut. Henry Ward, of the United States Navy, attached to the N. Yard, Charlestown, 34.

In Charlestown, Jane Moody, daughter of Mr. Charles Bradbury, 3 y. and 4 mo.—In Weymouth, Capt. Lazarus Harlow, 70.—In Roxbury, at the seat of H. A. S. Dearborn, Mrs. Mary L. Lee, 80.—In Watertown, Mrs. Julia Stone, 29.—In Brookline, Henry Martyn, youngest son of Mr. John Tappan, 1.—In Milton, Dea. Wm. Wadsworth, 57.—In Dedham, Mrs. Sarah, relict of the late Rev. Joseph Eckley, D. D. 63.—In Newburyport, Mrs. Lucy, wife of the late Mr. George Parker, 69.—In Salem, Mr. Wm. Obear, 52; Miss Sally Keith, 50.—In Stoneham, Mrs. Catherine McCarthy, 28.—In Beverly, Capt. Benjamin Lovett, late of Salem, 44; Mrs. Sally Foster, 66, wife of Capt. Joshua F.—In Ipswich, Miss Elizabeth Smith, 75.—In New-Bedford, Mrs. Mary Kempton, 40, wife of Mr. Silas K.—In Templeton, Dea. Joel Fletcher, 83.—In Fairhaven, Mrs. Hannah Proctor, 72, widow of Mr. Josiah P.

In Brunswick, Mrs. Betsey, wife of Mr. Joshua Webb, and daughter of Mr. Gideon Lane, of Freeport, Me. 38; Mr. Webb is a native of Hardwick, Mass.—In Dover, Zachariah Longley, a revolutionary pensioner, 75.—In Belleville, Mr. Silas Rogers, 76, a revolutionary soldier, who faught at Saratoga, at the capture of Gen. Burgoyne.—At Rochester, Mr. John Merchant, son of Capt. Samuel Sturtevant, 19.—In Bristol, Benjamin Bosworth, Esq. 71.—In Kingston, Mr. Kimball Washburn, 41, formerly of Taunton.—In Longmeadow, Col. Gideon Burt, 82, a revolutionary soldier.—In Hartford, Con. Mr. Leonard Whiting, formerly of Boston, 48.—In Albany, drowned, Mr. Robert Mills, formerly of this city.—In Baltimore, Mr. Peter Weary, in his 100th year.—At City Point, Va. Capt. Thomas Davis, of sloop Eagle, of Yarmouth, Me.—In New Orleans, Capt. Clement Lord, of Kennebunkport.—At St. Lucie, Mr. John H. Hubbard, of Kennebunk, 24.

Deaths in Charleston, S. C. from June 19 to 26—29, including of consumption 5, diarrhea 7, country fever 4.

VERMONT ACADEMY OF MEDICINE.

THE resignation of Doctor William Tully, as President of this Institution, and one of its Professors, having been announced in the public papers, it becomes proper to state that the cause of that resignation having been removed, the resignation itself has been withdrawn; and Doctor Tully has agreed, at the request of the Corporation, to make his permanent residence near the School.

Doctor Anderson having retired, Doctor Alden March, has been appointed Professor of *Anatomy & Physiology.* The other Professors remain as before.

The Course of Lectures will commence, as usual, on the *First Thursday in September,* and continue fifteen weeks. Board and all other expenses will be the same as last term: except that one half of the forty dollar fee, must be paid to the Treasurer upon matriculation, and for the payment of the remainder satisfactory assurances must be given. Zimri Howe, *Sec'ry.*

☞ The very extensive Anatomical Museum of Doct. Marsh will be in the Institution the ensuing term for the benefit of the Class.

N. B. Reports having excited suspicion that subjects for dissection have been improperly obtained, the Corporation of this Institution have taken that duty into their own hands; and subjects will hereafter be so procured as to give no offence to public feeling, in regard to place or manner.

Castleton, May 25, 1825.

POETRY.

For the Recorder & Telegraph.

SAPPHO.

She stood on Leucas' lofty steep,
And bent her dark eye on the wave,
Dreaming how calm would be her sleep,
How silent in that ocean grave.
She lean'd upon her lyre—its chords
For many days had not awoken,
As if it knew that sounds, like words,
Were anguish when the heart is broken.
Oh ever thus the things we love
Should sadden in our hours of tears,
Catching, as streams from skies above,
The light and shade our feature wears.
And Sappho's heart was bursting now
With tears too fraught with pride to flow,
And every blue vein on her brow,
Like rainbow tints on skies of snow,
Grew clear and visible. Her love
Was such as hearts of poetry
Alone can feel—the meek-eyed dove
Is not so gentle—and the sky
Which looks on classic Italy,
Doth emblem less pure thoughts above
Than this, while love is truth—but stain
Its purity by one light blot,
Break but one link of passion's chain—
Let one kind accent be forgot—
One cold look for a fond one given—
The spirit breaks which bendeth not,
Withereth—but upbraideth not,
And calmly takes its peaceful flight to Heaven.

Life wasted rapidly—she knew
That soon its light would pass away;
She took her lyre, and closer drew
Her mantle round her, and as day
Grew fainter in the West, and sent
A flood of light, like pure vermilion,
Athwart the glowing firmament,
As if to curtain the pavilion
Which caught her parting breath, she felt
A wish to sing Farewell, and knelt.—

Oh how the memory always lingers
To what it once has lov'd! Her fingers
Ran o'er the lyre as if Love's wings
Were hovering round them still; they woke
None but its passion-breathing strings;—
They knew not that the heart was broke
Which once had lov'd them—knew not yet
That these were tones they must forget—
That every consecrated vow
Which made them once so sweet, was riv'n—
That Death's damp wing had fann'd her now,
And their next tones must wake in Heaven.
I said she had not wept—but tears
Must have their flow—and tho' the pride
Of the wrong'd heart may quell for years
The gushing of their cooling tide,
Let but one softer feeling fall,
Like moonlight on a dark cloud, giving
The thoughts a brighter hue—and all
The portals of the heart are living
With the thick rush of tears. She wept
Till all within was still—the fire
That burn'd beneath her lashes, slept—
Her pulse beat slow. She took her lyre,
And with one rush of noise like thunder,
One mingling burst of melody,
She rent its breathing chords asunder,
And Sappho sleeps beneath the silent sea. ROY.

MISCELLANY.

For the Recorder & Telegraph.

SLAVERY.—No. IV.

Slavery is not only indefensible upon the general principles of right, but it is in flagrant opposition to the genius of our government. A legitimate application of the letter and spirit of our free institutions would emancipate every slave within our territories: and the young republic of Colombia, with a constitution similar to our own, has acted consistently in declaring every inhabitant to be entitled to the same rights and privileges. "We hold these truths to be self-evident," says our boasted Declaration of Independence, "that all men are created equal; that their Creator has endowed them with certain unalienable rights; that among these rights, are life, liberty and the pursuit of happiness;" (what further?) "and in support of these principles, we pledge our lives, our fortunes, and our sacred honor." So then *life, liberty, and the pursuit of happiness, are the unaliable rights of all mankind!!* And either the slave was forgotten—or he was not recognised as a human being—or he is an exception to the universal rule—or lastly, his right to "liberty and the pursuit of happiness" is abrogated, or superseded by the paramount right of his master to hold him in servitude, and to work, scourge, or sell him, like a brute. But perhaps the document under remark, was only intended to apply to mankind in general, and to white people, or emphatically the citizens of the New World, in particular. "Wisdom for parts," in the view of the slave-holder who composed it, would have been, what Young said it was in another case:—

"*Wisdom* for parts is madness for the whole."
"This stamps the paradox."

Americans signing a Declaration of Independence one day, and brandishing a Slave-Whip the next! Indeed, "Our glory covers us with noble shame."

Ever since Congress prohibited the slave-trade, slaves have annually been smuggled into the Southern States, and in some instances by the connivance of U. States Officers. Within a few years, also, it was voted in general Congress assembled, that Missouri be a slave holding state: "and thus," said a writer who seems to have felt for the disgrace of his country "by the blessing of God, slave-holding is established there by statute,—by the laws of our free and independent legislature." About a year since, after a long negotiation on the subject of a mutual right of search, in order to secure the effectual abolition of the slave-trade, and after a special and almost suppliant message of President Monroe, the Senate of the United States was with great difficulty induced to ratify the convention signed by the American and British commissioners;—and as the treaty now stands, if I am not mistaken, some of its most valuable provisions were lost in consequence of an unmanly and contemptible jealousy of Great Britian. And what is the general sentiment of the nation, on the great question of slavery?—While our citizens from Maine to the Floridas thrill at the sound of Grecian emancipation, and while thousands would follow the star-spangled banner in a crusade against the Ottoman crescent;—while our newspapers, for nearly a year, have been ringing with "Lafayette" and his exhibitions; and while the patriotic enthusiasm of multitudes rejoices in contributing for the establishment of triumphal monuments in commemoration of the events or heroes of our revolutionary struggle;—the clanking of chains and the groans of oppression rise up in our condemnation from nearly two thirds of our inhabited territories. And though we could plunge ourselves into a war with Great Britian for the "Impressment" of a few seamen, though the very current of life recoils to its fountain whenever we contemplate the sufferings which were experienced by some of our citizens at Tripoli and Algiers, or among the indians,—yet as a people, after all that has been done to arouse the Christian, the patriot, and the man, we can hear or see all the immense aggregation of wretchedness endured by nearly two millions of slaves, without a sigh of sympathy or a tear of commiseration. Admirable commentary on the text-book of American Liberty! Happy America!—land of freedom and equal rights! "Land of every land the pride,
"Beloved by heaven o'er all the world beside!!"

Again: slavery is a great political evil—and as true patriots, we are bound to extirminate it.

A republican government cannot rest securely upon the basis of mere physical strength. Intelligence and virtue are its true palladium. Let our citizens become generally ignorant and immoral, and the death-warrant of our inestimable privileges is signed. Besides, there is at the present day an unparallelled spirit of revolution abroad in the earth. The lethargy of ages is broken. Knowledge is running to and fro, scattering light where the "darkness" has been *too dark* to be "visible." At the South a splendid constellation has appeared in the political firmament. The thrones of continental Europe are tottering and crumbling. The inspiration of freedom is circulating wide and deep—and as well might you strive to stop the Missouri or the Amazon, as to prevent its triumphant progress. Why is it, that we do not apply these principles and facts to the condition of our own land?—Nearly one fifth part of our whole population consists of a people, insulated, denied the natural rights of men, ignorant, degraded, destitute for the most part of moral principle, cast out and trodden under foot.—Still they are *men*, and can feel and act like men. Oppression and the debasing influence of servitude have kept them down, but there are spirits among them impatient "to break and revenge their fetters,"—ready to kindle the flames of insurrection, and imbrue their swords in the blood of their oppressors. I am aware that a general rising of the the slaves would probably, but not certainly, lead to their hopeless extermination, or expose the survivors to a deadlier weight of bondage. But where is the man, who can coolly contemplate the possible massacre of a part of his fellow-citizens, because he has no apprehensions for the safety of the rest? Conscious that your home or that of your friend was threatened by a desperate incendiary, could you sleep quietly because the alarm-bell would bring a multitude to extinguish the flames? Though armed with the instruments of death, would you pillow your head upon a sleeping lion? Almost every year, and in spite of the most sanguinary laws and eagle-eyed vigilance, plots have been detected, which had they ripened into execution, would have carried the exasperated vindicators of the rights which God and nature gave, and slaveholders denied, through the first act, at least, of the bloody tragedy of St. Domingo.

In time of war, a large part of the effective force at the South must be in requisition to keep the slaves in awe; and thus slavery weakens the national strength. An enemy without, is the veriest friend, compared to an enemy within. In the event of an invasion, arm the slaves,—the cause is ruined.

But whatever we may now do in suppressing the insurrections of slaves, the prospect, if the present system continues, is full of horror. Fifty years more & their number will be not far from 10,000,000. How can we then as patriots, as philanthropists, discharge our duty to our country, to generations unborn, without a vigorous and determined effort to stop the career of this threatening curse of slavery? What would have been the fate of Egypt, had embodied Israel remained in bondage? How much of Spartan blood was shed by her slaves! And Rome too—was not Rome brought to the very verge of ruin when Herdonius, with his band of outlaws and insurgent slaves, seized the capitol and issued his proclamation to the inhabitants below, warning them that he had resolved to remove the fetters of the slave, and restore the injured exile to his country,—that he preferred to have the Romans themselves voluntarily secure this object, but if they would not, he would appeal to the *Æqui and Volsci*, "*et omnia extrema tentaturum ac concitaturum.*" In later times, what but a constant augmentation of privilege saved the Empire from destruction at the hands of its slaves?—Where originated the Turks, the formidable power to which the Greeks have been so long in subjection? In the mountains of Imaus, from the meanest of the slaves of the Great Khan of Georgia. "But," says the elegant historian of Rome's Decline and Fall, "their servitude could only last till a leader bold and eloquent, should arise to persuade his countrymen, that the same arms which they forged for their masters, might become in their own hands the instruments of freedom and victory. They sallied from the mountain—a sceptre was the reward of his advice." In our own age, an Island already alluded to, stands as a beacon to the slave holding nations of the danger of trampling too long upon the rights of humanity. Call to mind, then, the history of the past, think of the present, ascend the hill of contemplation, and thence look around upon the fortunes of our beloved country—and see if there is not a cloud of most alarming aspect, already above our political horizon. That cloud may now seem no bigger than a man's hand; but in an hour that we think not, that little cloud may be an overwhelming blackness; and the destroying angel may come forth on the whirlwind's wing, to pour out the replenished vials of the wrath of Him, who "stills the raven's clamorous nest," and whose retributive vengeance will not always sleep. Reader what can you do to avert this awful catastrophe? Are you a man?—Feel and act for humanity. Are you a patriot? Feel and act for your country. Are you a Christian? Feel and act for the honor of your religion, and the eternal welfare of fellow immortals. VIGORNIUS.

For the Recorder & Telegraph.

REV. JOHN SUMMERFIELD.

The departure of this lovely youth for a higher and purer world, has created, I will not say a shock, but a painfully solemn sensation, in the bosoms of those who knew him personally, or by reputation. We were prepared for it; for he was not, like Spencer, suddenly torn away from the midst of an admiring public and an adoring congregation; but slow disease had given long and gloomy premonition that the destruction of its beautiful victim would finally be completed.

I am not about to write a biography, or even an obituary, for I am authorized to do neither; but I cannot forbear, though of another denomination from that which has lost its most splendid ornament and its most useful herald, to pay my humble tribute to a memory which is embalmed among the most cherished feelings of my heart. I must water the grave of Summerfield with a tear; and I know that with it would be sincerely mingled the tears of all my New England brethren, who could know him even as he was on earth. There was something unearthly about the man. And yet he was a *man*; and as affable and condescending, as if, to use his own expression of himself, he was the "servant of all." Any one who was disposed to complain of his being too much the subject of conversation, (justly or unjustly) or of his being a youth unworthy of such premature celebrity, forgot it all, after sitting down a few minutes in his company.

He could tell a pious anecdote, and with equal apparent ease and no alteration in manner before one person or three thousand, with such a grace and amiable dignity, united with appositeness and impressiveness,—in a word, with such a *manner*, as was the property of no other person I ever saw. He abounded in anecdote at public meetings for benevolent purposes. In this, like the religious part of the nation whence he sprang, he was in advance of us. I have seen some feeble attempts among our good countrymen to walk in the same track; but, though well enough, they were poor indeed when compared with the graceful, fluent, and unhesitating manner of the youthful Summerfield. He has sometimes been facetious in a meeting of a Marine Bible Society, or a Missionary Society, to such a degree as to make his whole audience shake with laughter, while his own lovely countenance relaxed only into a gentle smile; and in doing it, he has given great offence to some good people, whom nothing else in him could offend. But then, if he thought the humorous chord had been too violently swept by him, he would, by a no very slow process, touch the pathetic one, and then every smile would flee away, and the tears would begin to cut their channels down, not merely the delicate cheek of female beauty, but the rough visage of the hardy sailor, or the uncouth labourer. And as he just assumed the mastery (what power has real eloquence!) over all that came within the limit of his voice, rousing or hushing such passions as he pleased, he was careful that the last passion excited should be a serious one, and endeavoured in general to leave a solemn impression at the conclusion.

His voice for the last two or three years depreciated very much; and he was often heard with pain, because it seemed to be painful to himself to speak. Nor was he heard, except with difficulty, in the remote part of the church. What he did say was always good, tho' his performances were unequal. I have gone myself two hours before the commencement of service, to hear a sermon from him, which was in no way extraordinary, and as good as which I might have got from numberless obscure ministers of Christ. But he had his inspiration; and then it was—not splendid, nor magnificent, nor overpowering—but simple, pure, gentle, and heavenly even to a degree of sublimity, and certainly to such a degree as I believe is rarely connected with mortality. His eye, which like his countenance possessed, on your near approach to him for the first time, nothing positively agreeable, assumed a dark hue in the pulpit; and as to the rest of his face, if you wish to see meekness itself embodied in human form, there it was in Summerfield, as he stood in the sacred desk, the messenger of the Lamb of God—in his face, and attitude, and manner—in every smile of rapture that lighted up, and in every shade of melancholy that passed across his features. "What a countenance!" I heard a man exclaim who had come carelessly away from hearing him preach, "He looks just like a lamb."

It is said of him, that being asked by a Bishop where he was born, he replied, "I was born in England, and born again in Ireland." "What do you mean?" inquired the Bishop. "Art thou a master in Israel and knowest not these things?" was his reply.

He told me that his first serious impressions began, when, on going home of a night from the card table, he was suddenly struck with the iniquity of his conduct. His heart laboured with the most pungent conviction, but he was absolutely ashamed to disclose his feelings. It was a critical moment! A turn either way would be of great importance to the church of God. Let him resist the Holy Ghost and provoke him to depart, and one of the most distinguished ministers that ever adorned a section of the church, would be lost to her. But while the hidden fire was smothered within, a Methodist Class Leader happened to suspect, from his unwonted appearance, that something serious was working in his mind, and with characteristic vigilance and attention sought the cause of it, and found the young man in distress for his soul! He advised him to attend their Class Meeting, and perhaps he might obtain comfort; encouraging him to seek the Saviour of sinners. He did attend, and God met him in mercy, and made him a chosen vessel to bear salvation to thousands.

Mr. Summerfield stated one fact to me, which, while it is very surprising, is very encouraging to those who may be tempted to despond under the influence of physical disabilities. He said, that when he was a boy, his speech was so much obstructed by a disagreeable lisp which grew with him, that he could scarcely deliver an errand from his mother to a neighbour so as to make himself intelligible. And yet, who that has witnessed the sweet flow of eloquence from his lips, would ever have suspected this? He moreover said, that the first time he ventured to offer a prayer in public, was the time when he found he could speak without hesitation! Now Summerfield was no fanatic, nor did he ever believe that the age of miracles was not past; but such was the fact, for which he blessed God; and though, like the meek and humble Moses, he might, when the Lord called for his services, say, "Oh my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant, but I am slow of speech, & of a slow tongue," yet his spirit would have been silenced by that voice from heaven in reply, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing or the blind? Have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." He was with his mouth! His doctrine distilled like the dew.

He never used notes in the desk, and even smiled sometimes at the practice. He was, however, systematick, and was continually interweaving Scripture in the most natural and graceful manner with the thread of his discourse. His mind seemed to be stored, his very spirit to be imbued with the word of God. It dwelt richly in him in all wisdom and spiritual understanding. He preached from fifty minutes to an hour—too long for his feeble and wasting frame.

He always enjoined silence in the House of God when he was preaching, and was careful to repress any irregular and tumultuous burst of feeling. It is said, that on one occasion, when the people were disposed to shout aloud, he paused; and with deep solemnity repeated, "*The Lord is in his holy temple; let all the earth keep silence before him.*"

In relating, on one public occasion last winter, an anecdote of Fletcher, he introduced the subject of Fletcher's visit to Marseilles for his health; and in his interesting manner alluded to his own visit to the same place some time since, "for the same purpose," said he,—and these words were spoken with such a voice, countenance and manner, as seemed premonitory of of his own approaching end. His appearance then affected deeply those who knew him.

His last public appearance was before the American Tract Society. On that occasion his voice was peculiarly hoarse, and he was heard but by the few immediately around him. He looked then so pale, so cadaverous and emaciated, that his friends could hardly suppress a tear at the spectacle. It was in the same room in which, a few years since, he first publicly opened his lips in this country, when in the American Bible Society he held the audience in rapt surprise and astonishment. He possessed the simplicity of nature, & the animation of nature, sanctified by the grace of God.

He was not however a very successful preacher. He has been compared to Whitfield; but how the comparison holds, except that they were both great preachers, and both copied from nature, I do not see: I am sure they were very unlike. Whitfield was vehement—sometimes like the tempest. Summerfield never—but like the gentle shower. The former was the instrument under God of sweeping down whole ranks of sinners at once,—the latter chiefly of bearing spiritual fertility to the hearts of the children of God. If perchance Summerfield happened to say some severe things, as he once did in discoursing from "*If any man love not the Lord Jesus, let him be accursed,*" he must apologize for dealing out the curses of the law, though they were dispensed in a very affectionate, and rather sparing manner. He was, I will say, a faithful preacher; but could not wield the sword of the law with such tremendous force as some ministers in the same connexion have done. Whitfield was much addicted to talk and write of his own feelings and frames,—Summerfield was modest, and silent or as niggardly of words as possible, when *self*, connected with any thing, was the subject. Whitfield, though popular, had opponents of the most malicious character, and his name was treated with as foul scandals as were ever engendered in the brain of the father of lies, and even his presence insulted, and his person wounded and abused; but I never heard Summerfield evil spoken of, and never heard that he *was* evil spoken of, even by the most bitter opposers of religion—much less was his presence or his person ill-treated. If, however, in the wide field which he had before him, (for thousands crowded to hear him,) the arrows from heaven had fallen as thickly as they did at the preaching of Whitfield, no doubt the slumbering enmity of the disobedient would have been roused to vigorous and malicious action against the faithful instrument. I do not consider that as bringing so much credit as is intended, to the character of a Christian, which is often said of him deceased—"*He had not an enemy.*" If not, he is much beyond his Master and his Master's apostles in this respect. One of their honors was the reproach of men.

An impenitent sinner could for the most part sit with ease, and even pleasure, under Summerfield's preaching—such was the amiable charm of his manner, the delicacy of his moral sensibilities, and his power of awakening the softer passions of the soul, the exercise of which is pleasing to human nature. But though for a while he might sit and listen with pleasure to the splendid oratory of Whitfield, he would not long sit at ease, for he would soon find the man whose eloquence he was admiring, turning the whole force of that eloquence against his conscience; he would find these sources of pleasure metamorphosing themselves, under the severe application of truth, into sources of pain,—and the preacher advancing with weapons gathered out of the hearer's own bosom, to a successful assault upon those entrenchments of the soul which had hitherto remained impregnable. From Whitfield's preaching, he would go away dejected and ashamed, muttering to himself, "*What a sinner I am!*" From Summerfield's, with a pleasant, satisfied and admiring air, exclaiming, "*What a beautiful preacher!*" Such, however, is the diversity of gifts. The Church needs her sons of thunder and her sons of consolation, and her Lord in love bestows them. In pleading for the charities of the public, as well as in edifying Christians, our young friend was eminently gifted and eminently successful. But I shall write too long, and I fear gratuitously anticipate an authorized account of the deceased.

I had not the pleasure of standing beside his dying bed. I should doubtless have there witnessed a happy, though mournful scene. Heaven must have been reflected in that "good man's chamber," for wherever he was, he showed a radiant example; and surely in the darkness of the final hour, it must have shone with increased lustre. His spirit now cleared of every remaining stain, and released from its transient tenement, reposes, like that of the first beloved JOHN, on the bosom of his Lord. His body, lovely in death, sleeps upon the spot where the doctrines of the sect to which he was attached were first preached in America:—there it will await that morning of which he loved when living to speak, and of which he sometimes spoke in entrancing language—the morning of the resurrection.

"The Father of eternal light
Will there his glorious beams display,
Nor shall one moment's darkness mix
With that unvaried day." J. N. D.

GENERAL LAFAYETTE.

Among all the Addresses to Gen. LAFAYETTE since he arrived in this country, we do not recollect one, so far as they have been published, which breathes the same spirit as the following extract from the Address of President Allen, of Bowdoin College:—

We welcome and hail you as the benefactor of our country—as one of that illustrious band of patriotic and heroic men, whose blood, through the divine blessing, was the purchase of our freedom. Our hearts are glad; yet is our joy mingled with melancholy, for you are the last of the military chiefs of our revolutionary war, and ere we shall see you again, you may be summoned to follow WASHINGTON and KNOX, and your other companions in arms. Allow me, then, to utter the hope and the prayer, that for the infinitely precious blood shed upon Mount Calvary, which purchases the highest and eternal freedom for all who repent and believe in Jesus Christ, you may lift up your praises forever with the great company of the redeemed, in the kingdom of Heaven; and may there cast down your glories and your honours at the feet of the Prince of Peace—the Son of God.

THE PENITENT THIEF.

It gives us peculiar pleasure, says the Baltimore American, to record every instance of perpetrated and expiated crime, like the following. A bookseller in this city received through the post-office, a note from an unknown hand enclosing a sum of money, & stating that a boy had nearly a year ago stolen a book from his store—but that "God," to adopt the simple but expressive phraseology of the writer, "would not let him rest or keep the book without paying for it"—The letter concludes thus—"Forgive me as God has forgiven me." Perhaps none but the Deity and the repentant sinner himself knows who has done this deed—let him keep the secret in his heart, and only remember to avoid such temptation hereafter. If ever this paper reaches his eye, we can assure him that he is cordially and affectionately forgiven, and that he has the best wishes of the man whom he injured, but which injury he has so nobly repaired, for his future welfare, prosperity and happiness—let him take courage from his own contrition, and beware of future temptation.

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury in June.

Old infirm man in Grafton, Vermont,		$5 00
Friend; by Mr. Dane, 5 pair socks, 1 do. pillow cases and cash,		5 00
Mercy Mason, Shrewsbury,		2 50
Norfolk Auxiliary Education Society,		400 00
John Stacy, jr. Gloucester, Mass. 2 black broad cloth coats & 2 pr. black cassimere pantaloons,		
Monthly Concert in Rev. John M. Putnam's Society, Ashby, Mass.		9 00
Auxiliary Education Society, Colchester, Con.		50 00
Essex Aux. Ed. So. from Female Ed. So. S. Par. Ipswich, bundle clothing & cash,	$13	
Female Ed. So. First Par Rowley, Ms.	12 25	25 25
Mrs. Noami Sparhawk, Templeton, Mass.		6 00
Rockingham, N. H. Char. So. of Thom. Hale,		31 00
do. do. of do.		32 00
Rev. John Dickson, of South Carolina,		20 00
Monthly Concert, Brentwood, N. H.		1 38
Female, North Parish, Andover,		2 00
Monthly Concert, Warner, N. H.		1 34
Berkshire Aux Ed. So.		102 00
Rev. Eben. Porter, D. D. Andover, Mass.		50 00
An aged man, Con. avails small piece land,		1 50
Lady, Marblehead,		10 00
Friend to the Ed. So.		300 00
Female Ed. So. Richmond, Mass. 32 lbs. stocking yarn.		

Annual Subscriptions.

Jacob Peabody, Boston,	5 00
Samuel Davis, 5 Samuel Stone, jr. 5	10 00
Hannah Swinton, Charleston, S. C. 2 years sub.	10 00
A. P. CLEVELAND, *Treas. No. 6, Water St. a few doors east of the Post Office.*	$1078 97

MASSACHUSETTS DOMESTIC MISSIONARY SOCIETY.

Account of Cash received for the Domestic Missionary Society of Massachusetts, from May 1st to June 29th, 1825. [Collection in Park Street not included.]

Collection in Rev. Mr. Colby's Society, in Middleboro',	$10 34
Monthly Concert, Shrewsbury, by Mr. N. Green,	4 50
Missionary Field in ditto, by ditto,	10 00
Monthly Concert in Rochester, by J. Haskell,	10 00
Friend to missions, by the Editors of Rec. & Tel.	4 00
Coll. in Rev. J. Reid's congregation, S. Reading,	10 33
A Friend, by Mr. G. Hallock,	3 00
Barnstable Auxiliary Domestic Miss. Soc., composed of ministers belonging to the Barnstable Association,	23 00
Friend to missions, by Rev. Moses Thatcher, North Wrentham,	1 57
Society of Females, by Rev. E. Pond,	30 00
Friend in Gloucester, by Mr. John Dane,	10 00
Female Auxiliary Domestic Miss. Soc. of Boston, by Miss A. F. Homer,	100 00
Legacy of Mrs. Huldah Kendrick of Rochester, paid by Mr. A. Kendrick, Exec'r, by Rev. O. Cobb,	10 00
Charitable Society in Enfield, by Rev. Mr. Crosby,	7 30
Female Charitable Society in Manchester,	14 00
Tabernacle Church in Salem, by Rev. Mr. Cornelius,	40 00
Received for Life Memberships, viz.	
Rev. T. Kimball, 1st church, Ipswich, by Miss M. Heard,	20 00
Rev. J. Bent, 1st parish Weymouth, by Ladies of said parish,	20 00
Rev. J. Reid, South Reading, by Fem. Cent So.	20 00
Rev. David Long of Milford, by united contributions of Female Benevolent Society and Female Charitable Society,	20 00
J. SALISBURY, *Receiver for Eastern District.*	$368 04

OBITUARY.

DIED in Freeport, Me. May 31, Mr. BENJAMIN PORTER, aged 61. He observed to a friend a short time before his death, that this world, for two months past, had looked no more to him than dung or dross in comparison with eternal things. He spoke of the preciousness of Christ, as this appeared to be his theme when blest with his senses; and a few days before his death, he was heard to exclaim. "O how precious is Christ!" On being asked if he was willing to die, he said he was, although his family needed him, and appeared resigned to the divine will. The day before he died, and almost the last that he was heard to say was, "O, dear *Jesus*, I think I love thee!" For the last few hours of his life, he appeared to be insensible to the objects of time and sense, and at last he calmly fell asleep in Jesus, when his immortal spirit, we trust, winged its way to the regions of glory.

In vain our fancy tries to paint
The moment after death;
The glory that surrounds the saint,
When yielding up his breath.

One gentle sigh his fetters breaks:—
We scarce can say they're gone,
Before the willing spirit takes
Its mansion near the throne.—*Chr. Mirror.*

AMHERST COLLEGE.

By letters from the Rev. JONAS KING, *Professor of Oriental Literature in Amherst College*, (dated December, 1824,) it appears that he anticipates returning to America & entering on the duties of his professorship, in the course of the next Spring or Summer. He proposes to visit, on his way, Constantinople, Greece, Italy, France, Holland, and England, and to reside in Spain a sufficient length of time to acquire the Spanish language. *From his travels and residence of 8 years in Asia*, it is expected he will be peculiarly qualified to assist young men preparing for Eastern missions, and the acquisition of the Spanish language will enable him to assist those destined for South America.—[illegible]

The soil on the Illinois side of the Mississippi river is literally encumbered with crab-apples and plumbs growing wild. The crab-apple varies from one to two inches in size. The plumbs are large, very solid & sweet. Grapes are also found there in great abundance.

A decoction of the roots of blackberry bushes is a safe, sure, and speedy cure for the dysentery. This receipt was obtained from the Oneida Indians.—*Ms. Spy.*

Penobscot Indians.—It is gratifying to observe any thing like improvement in the habits of this people. The committee for erecting a school house at Old-Town, have purchased of Capt. Francis and Sopel Mohawk, two of the tribe, a quantity of timber, got out by these Indians. We believe this is something *new.—Penob. Gaz.*

Mr. Webster's Oration on Bunker Hill is most remarkably celebrated. The third edition, making 5000 copies is sold. Perhaps 5000 or more will be sold in New England, & several thousands at the South & West. No production of the kind has ever received so great a sale. Tho' not Mr. Webster's greatest effort, it was well suited to the popular occasion, which may be considered one of the reasons of its high celebrity. We are pleased that the booksellers, who paid the generous price of $600 for the copy-right, will be handsomely remunerated.—*C. Watchman.*

The Treasurer of the Female Society of Boston and vicinity for promoting Christianity among the Jews acknowledges the receipt of Ten Dollars from X to constitute Mrs. Mehitable, wife of Rev. Edward L. Parker, of the East Parish in Londonderry, a Member for Life of said Society.

PERRYS' SPELLING BOOK, revised and improved by ALGER, with Walker's Pronunciation precisely adapted on a new plan—just published and for sale by RICHARDSON & LORD. July 8.

PRIMARY LESSONS, a new Reading Book for Young Scholars, just published and for sale by RICHARDSON & LORD. July 8.

CHRISTIAN OBSERVER
FOR February, 1825. From the London Edition.
CONTENTS.
Religious Communications.—Scripture the only adequate Guide of Life, (concluded;) Family Sermons—No. CXCIV. On Psalm xxvii. 4, 5; Erroneous Sentiments in a National School Tract: on the Liturgical Exhortation, Let us pray; Proposed Plan for distributing Bibles, &c. at confirmation.
Miscellaneous.—Observations on the Character, Opinions, and Writings, of the late Lord Byron; Advantages of making Easter a fixed Festival; on the increasing Violation of the Sabbath.
Review of New Publications.—Southey's Book of the Church (concluded;) Butler's Book of the Catholic Church, (concluded.)
Literary and Philosophical Intelligence.—Great Britain; New-Works; Cambridge Prizes, Northern Expedition; Autograph Letters; Rochester Cathedral; Roman Catholics; Upas Poison; France, Mortality among Rich and Poor; Steam-Engine Boilers; Spain, New Plan of Instruction; United States—Emigrant Foreigners; Tahiti; Coronation of Pomare III; French Parliament; Penang; Chinese Entertainment; List of New Publications.
Religious Intelligence.—Ferney Voltaire; Prayer Book and Homily Society.
View of Public Affairs.—Foreign; South American Independence; Domestic; Parliament opened: King's Speech; State of Ireland, &c.; Answers to Correspondents.
Just received by R. P. & C. WILLIAMS, Booksellers, Cornhill-square, 79 Washington Street, [illegible] who receive Subscriptions for the same. July 8.

SAUGUS CLASSICAL SEMINARY FOR YOUNG LADIES.
THE patrons of this Institution and the public are respectfully informed, that the second term will commence the first Wednesday in August. As the scenery with us is now uncommonly fine, and the proximity to the Metropolis such that one hour's riding can bring them here, it is hoped that city [illegible] will give their daughters the opportunity, in the [illegible] season, of inhaling a purer atmosphere than they [illegible] at home. A few more young ladies can be accommodated with board under the same roof with the Principal, where it is believed that *entire* satisfaction will be given, both in the boarding and in the [illegible] Terms reasonable as heretofore. Reference may be had to those *now* sending to this Seminary, whose favours are gratefully acknowledged by
Saugus, July 8th, 1825. H. WILBUR.

INTERESTING TRACT.
JUST published and for sale by CROCKER & BREWSTER No. 50, Cornhill, price 12 1-2 cts single, $1, 20 dozen.
MEMOIR OF KEOPUOLANI, late Queen of the Sandwich Islands.
"This memoir was drawn up at the Sandwich Islands, by one of the missionaries at Lahaina, and was forwarded to the Prudential Committee, of the American Board of Commissioners for Foreign Missions. All the material facts which it contains were derived from personal observation, or by conversation with the older chiefs of the Islands, and the [illegible] bears strong internal marks of being throughout an authentic narrative. As such, it is sent forth by the Committee, with the hope that by the blessing of Almighty God, it will render important service to the department of Christian benevolence, which has for its object the moral improvement of the heathen world."

REMOVAL.
DR. C. ROBBINS, having returned from a [illegible] excursion for the benefit of his health, has resumed the practice of his profession, and removed from Summer to *Franklin Street*, corner of Hawley Street.
Diseases of the Skin will be particularly attended to as usual, between 3 and 4 o'clock every afternoon.
N. B. Entrance to the study on Hawley-street.
June 30, 1825.